

# Zion's Herald

WEDNESDAY, JANUARY 17, 1906



THE LATE PRESIDENT HARPER

## The Field Secretary's Corner

**SUNDAY, Jan. 7,** I occupied the pulpit at Chicopee Falls in the morning, and at Merrick in the evening. At Chicopee Falls I was greeted by a splendid congregation, among whom were several old acquaintances. I assisted the pastor, Rev. E. E. Ayers, in the sacrament of the Lord's Supper, during which he received several members on probation, after which I had a good hearing on the HERALD.

I have been privileged to meet the preachers of the Springfield Preachers' Meeting twice since I have been here. They are a splendid body of men, and under the leadership of their beloved presiding elder, Rev. Dr. W. G. Richardson, whom they all hold in highest esteem, they are doing magnificent work. From twenty to thirty attend this meeting, and strong papers and earnest discussions are presented. At the first meeting I listened to a paper on "Marriage and Divorce," by Rev. A. L. Howe, of Wilbraham. It was a startling presentation of facts concerning this important subject, and was followed by a very earnest discussion. Among those present was Rev. George L. McNutt, the dinner-pail man, who recited some facts from his own experience. The Field Secretary of ZION'S HERALD was introduced, and was accorded a flattering reception. ZION'S HERALD has undoubtedly a warm place in the affections of the preachers of Springfield District. At the second meeting I listened to Rev. T. C. Cleveland, of Athol, on "The Problem of the Town Church" — a practical presentation of this question by a practical and specially successful pastor of a "town church." This paper brought out a strong discussion, participated in by the brethren present. Rev. Dr. John D. Pickles, newly-elected secretary of the Massachusetts Sunday-school Association, was introduced, and spoke interestingly of his work.

In the meantime I concluded the Wesley canvass with Rev. C. C. P. Hiller, adding several names to the large list already secured, and giving Wesley Church the banner list in Springfield. I cannot speak too heartily in appreciation of the efforts of Mr. Hiller, who gave me four days of his precious time, and rendered invaluable assistance in the canvass. I am more and more impressed with the splendid work done by this faithful pastor, and the magnificent future before this church. Though seriously handicapped at the beginning of the year, the people are gradually emerging from their difficulties, and the new financial plan put in operation on Jan. 1, promises to relieve them of their burdens somewhat; and I am convinced that, with the fine corps of laymen in this church, the debt will soon be lifted. A bright future is before them. May it speedily come!

My canvass at St. James', which was deferred a few days on account of other engagements, was in some respects the most remarkable experience I have had. Rev. W. E. Vandermark, who is thorough and intense in all he does, had the work all planned, and on my arrival immediately set out for our canvass. From early morning until late evening we kept it up, until we had visited nearly every home in the parish, and scored the best record for a single day's canvass since I began my work.

Chicopee and Chicopee Falls have some interesting history, on which I can but

lightly touch. In 1635 some emigrants from Roxbury settled upon the banks of the Connecticut at a place called Agawam. William Pynchon, who in 1630 had come to Massachusetts in company with John Winthrop, the new governor, was the first magistrate of the settlement, and was also appointed treasurer of the colony. Through inheritance, and trading with the Indians, John, son of William Pynchon, had acquired possession of large tracts of land in the valley of the Connecticut. It was from him that the first settlers of what is now Chicopee (derived from the Indian name "Chick-uppy") purchased their land.

The first settler of what is now called Chicopee Falls was Born Van Horn, who came here to live as early as 1739 or 1740. The chief importance of this place as viewed by others has been found in her manufacturing interests, which began to assume great proportions about 1825. James Byers and William Smith, of Springfield, were the first to establish manufacturing interests here. The manufacture of hollow iron ware was their business. The first paper mill was erected as far back as 1806. Alonzo D. Phillips, the man who took out the first patent on friction matches in this country, was a former honored citizen of Chicopee Falls. In 1849 one J. Stevens, an ingenious mechanic, came to the Falls, and was prime mover in forming the Massachusetts Arms Company, which was incorporated March 5, 1850. After his invention of a pocket pistol in 1864, Mr. Stevens entered into company with James E. Taylor and William B. Fay. Mr. Fay was long an honored and most useful member of Chicopee Falls Methodist Episcopal Church.

On July 30, 1751, the first church in Chicopee was organized — the First Congregational Church. The Falls Methodist Church came next, being organized probably in the fall of 1824. The Central Methodist Church was organized in August, 1838. In New England it is a rare thing to find an old community like this in which the Methodist Church is the oldest. While the early records of the church are lost to history, it is believed that the beginnings were made in the fall of 1824, at which time three Methodists came, among others, to work upon the new cotton mill. At the home of Benjamin Belcher, a pioneer business man, the first Methodist meetings were held. Later they were transferred to the brick schoolhouse situated on Church Street. The first church building was erected on the present site in 1828 '30. The present church building was erected in the years 1841-'42, and dedicated in the latter year. A great camp-meeting was held in Chicopee Falls in the summer of 1842, under the charge of Hiram Munger. The people came from all directions. Sixty-five tents were erected, including a boarding tent. The meeting was held over Sunday, and over 100 were reported to have been converted. Great excitement over Millerism prevailed in those days. The Millerites hired the grove, tents, seats, etc., and came on the next week and began a series of meetings. Some Methodists were converted to Millerism, causing a division of the church. In this way it struggled on for years, and both branches came near to death. At length the Millerites were expelled, and the church was saved to Methodism.

Among the pastors who have served this church we note the following names: David Sherman, 1845-'46; J. O. Peck, 1861, followed, during the War of the Rebellion, by Miner Raymond, J. S. Thomas, Joseph

Cummings. In 1865, J. H. Mansfield began his work here, joining Conference and being reappointed the next year. Other names are: E. W. Virgin, '68-'69; Fayette Nichols, '72-'74; L. W. Staples, '82-'84; G. H. Cheney, '85-'87; Garrett Beekman, '88-'90. In the spring of '91 Arthur W. Tirrell came, and his pastorate opened with high hopes for the future, but after a severe attack of pneumonia in the early winter, he died in December, deeply mourned by all who knew him. N. B. Fisk, W. C. Townsend, A. H. Herrick, F. J. Hale, followed in succession. The present pastor, Rev. E. E. Ayers, came to the church last Conference, and has already found a large place in the hearts of the people. Mr. Ayers is active and aggressive on all lines, being specially qualified for his work by his studies and preparation. After his studies in Mt. Union College, Ohio, he came to Boston University School of Theology, and after his course there took special work in Germany along sociological lines. He had a very successful pastorate at North Andover, then two years at Baker Memorial, Boston.

During the present Conference year great progress has been made on all lines. The parsonage has been fitted with gas, and nearly \$500 raised for repairs on the church, church carpet and parsonage debt — all this outside the regular running expenses. The salary has also been raised \$200. To the Epworth League 250 new members were added, which now has a total membership of 325 — all paying members. This, I think, is the largest membership in the State.

Special meetings in November were well attended, the attendance running from 75 to 200, the result being that 37 were received on probation and 6 by letter, with 10 or 12 more to come on probation. Mr. Ayers believes in the class-meeting, and has organized a probationers' class, which he conducts himself, with an attendance of about 50.

F. H. MORGAN.

36 Bromfield St., Boston.

## UNCONSCIOUS POISONING

### How It Often Happens from Coffee

"I had no idea," writes a Duluth man "that it was the coffee I had been drinking all my life that was responsible for the headaches which were growing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted me not only for work, but also for the most ordinary social functions."

"But at last the truth dawned upon me. I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent and decreased in violence, my stomach grew strong and able to digest my food without distress of any kind, my nervousness has gone, and I am able to enjoy life with my neighbors and sleep soundly o' nights. My physical strength and nerve power have increased so much that I can do double the work I used to do, and feel no undue fatigue afterwards."

"This improvement set in just as soon as the old coffee poison had so worked out of my system as to allow the food elements in the Postum to get a hold to build me up again. I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it, I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the famous little book, "The Road to Wellville," in packages.



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### Size of Warships

IT is a matter of common knowledge that the size of warships is constantly increasing, but the extent of the average increase is by no means so well known. According to figures gathered by the *Scientific American* the number of warships of 12,000 tons displacement or over, built and building for the several naval powers on July 1, 1899, was 77, of which 46 belonged to the English Navy. In 1900 the number was 94, in 1902 there were 101, in 1903, 139, in 1904, 155, and in 1905, 153, the falling off this year being due to the loss of Russian ships. The number owned by the United States increased from 9 in 1899 to 14 in 1902, 23 in 1903, 26 in 1904, and 28 in 1905. British warships of the class named have increased from 48 in 1900 to 70 in 1905. The average displacement of all warships, excluding torpedo craft, has increased from 3,883 tons in 1899 to 5,739 in 1905. This shows an increase of 48 per cent. in six years, which is accounted for partly by an increased size of warships built, and partly by the "scrapping" of old-style ships, usually of small size.

### Science of Earthquakes Perfected

THE Annual Report of the Weather Bureau states that seismometry, or the science of earthquakes, has been perfected to such an extent as to reveal, by the use of very sensitive instruments, that the seemingly rigid earth is widely responsive to vibrations in its crust. All great earthquakes can now be recorded over the entire globe. At the time of the earthquake which occurred in North-western India in 1905 the entire crust of the earth was set into elastic vibrations which were recorded at the Weather Bureau in Washington, and wherever in any part of the world delicate seismographs are maintained. The large seismograph at Tokyo recorded first the waves proceeding from India to Tokyo direct to Siberia, and later on those which, crossing Europe and America, reached Japan by way of the Pacific Ocean. Still more remarkable than this is the fact that the seismograph at the

Osaka Meteorological Observatory showed the waves which, having reached Japan from India direct, passed on across the Pacific Ocean, America and Europe, and finally, as it seems, returned to Japan, after having made literally a complete circuit of the earth. The time required was 2 hours, 3 minutes, and 35 seconds.

### Paris Accident Museum

A NEW museum for the prevention of labor accidents and for the improvement of industrial hygienic conditions was recently opened in Paris. The object is to show employers by what apparatus and precautions they may protect their workmen against the many risks to which they are exposed. The necessity for the museum is demonstrated by the fact that in France in 1904 there were 212,755 labor accidents (not including those in mines and on railroads), of which 1,319 were fatal, while 208,000 produced either permanent or partial incapacity of the victim. The Paris museum is at present divided into three rooms, in the first of which is displayed a series of machines provided with various protective arrangements (painted red in order to be conspicuous), including gear coverings, vertical belt shields, milk separators with the dangerous parts covered, circular saws, and cutting machines with Didot patent guards, which prevent the workmen from cutting off their fingers and hands. The second room is chiefly given up to stretchers and litters for the transportation of the wounded, and also to many ingenious devices for the treatment of injuries. In the third room there are pneumatic appliances which diminish shocks in transporting wounded, guard rails to be put on roofs, etc. There are also displayed different filtration systems, apparatus for bathing, fans for the removal of dust, and many other hygienic inventions which are designed to make factory life tolerable and healthy.

### Railroad Growth in the South

THE railroad mileage in the South has been increased by the additional constructions of the past year to nearly 62,000 miles. During the year there have been built in the South, including Missouri, Indian Territory and Oklahoma, about 2,624 miles of railway — or some 200 miles more than last year — and about 3,822 miles will probably be built during 1906 in these States and Territories. The estimates for 1906 do not include figures for new corporations that have not yet begun work, although in some instances contracts have been let. The amount of electric railway constructed in the South for both passenger and freight service is inconsiderable. Arkansas heads the list

in amount of new line constructed during 1905 with a total of 390 miles, and Texas, which is generally at the top, takes second place with 311 miles. Louisiana, which last year held a low position, is now third, with 244 miles, Mississippi fourth with 218 miles, and Indian Territory fifth with 201 miles. The smallest amount built by any State this year is 34 miles, reported by Virginia. In addition to building new lines, the railroads generally have pursued a policy of liberal improvement, and many betterments are being made in the line of second track, improved curves and grades, new stations, warehouses, docks and wharves, and other terminal facilities.

### Criminal Statistics in America

ACCORDING to unofficial statistics gathered by the *Chicago Tribune* the record of crime for the past year is generally worse than the record for 1904. Embezzlements, forgeries, defaultings, and bank wreckings in 1905, which amounted to a total of \$9,613,172, show a large increase over 1904, and are the largest since 1897. The number of homicides and deaths by violence of every kind shows a considerable increase over 1904, being 9,212 as compared with 8,432 in the latter year. One of the most lamentable features of the year's record of violence is the proof offered that self-murder is steadily increasing, the number of suicides for 1905 being 9,982 as compared with 9,240 in 1904. The proportion of suicides as between men and women remains about the same, the numbers in 1905 being 6,556 men and 3,426 women. The annual average ratio of homicides to population is 13 per million in Germany, 19 per million in France, 27 per million in the United Kingdom, 105 per million in Italy, and 115 per million in the United States. There has been a marked decrease in the number of lynchings, the total for 1905 being 66, the smallest number in nineteen years.

### Baron Ritchie Dead

CHARLES T. RITCHIE, Chancellor of the Exchequer in the late Balfour Ministry, and the first Baron Ritchie, died at Biarritz, France, Jan. 9. He was born in Dundee in 1838, and received his education, in part, at the City of London School. In 1874 he went to Parliament for Tower Hamlets, and in 1885 began to represent St. Georges-in-the East, which he served until 1892. In 1885 his service with the Conservative Ministry began, when he took the position of Secretary to the Admiralty. He served as president of the Local Government Board, president of the Board of Trade, Secretary of State, Home Department, Chancellor of the Exchequer, and Ecclesiastical Commissioner

for England. In Parliament he bore the enviable distinction of having initiated and carried through more legislation for the betterment of social conditions than any other member. He made earnest efforts to settle the engineering strike of 1897, carried through the House the local government act of 1888, the act of 1890 for the housing of the working classes, the public health act of 1891, the Companies act of 1900 (for the better prevention of accidents to railway servants), and the factories and workshops act of 1901.

#### Eyes of Plants

**B**OTANISTS have often studied the sensitiveness of plants to light, including the well-known phenomena of "heliotropism," or turning toward the light. Prof. Haberlandt, of the University of Gratz, Germany, who has set himself the task of determining in just what part of the vegetable organism this sensitiveness resides, has succeeded, he thinks, in locating what he calls the "light-perceiving" organs of plants. By covering the blade of the leaf with black paper, etc., Prof. Haberlandt shows that the principal and most delicate sensitiveness resides in the blade, although a coarser and secondary sensitiveness to the incident light is found in the stalk. Anything corresponding to a visual organ in a leaf may naturally, though perhaps not necessarily, be expected to be on the surface, and Prof. Haberlandt appears to be abundantly justified in looking for what he calls the *ocelli* of plants in the epidermis covering the upper surface of the leaf. It seems to be established as a fact that a horizontal leaf illuminated by light striking it obliquely from above at 45 degrees not being then in the "light position," will execute a curvature through 45 degrees until it receives light at right angles to its surface. Prof. Haberlandt finds by microscopic examination that there is a bright spot of light on the inner walls of the epidermic cells, which changes position when the specimen is obliquely illuminated. He believes that the leaf is stimulated to curvature by the fact that the spots of light are not central in the cells. The membrane of the basal wall of each cell, therefore, must act as a sort of retina, on which the leaf relies to keep itself in the position where it will get the most light.

#### Barton Hall Burned

**D**ETAILS have now reached America descriptive of the burning on Dec. 15 of "Barton Hall," one of the newest and best of the buildings of the American College for Girls at Scutari, on the banks of the Bosphorus. The destruction of the building, which had been put up as a memorial, has been a great blow to President Mary M. Patrick and the members of the faculty, who have so zealously striven to create a collegiate institution in Turkey, for the intellectual needs of women, worthy of the best traditions of American culture, while conserving and developing all that is characteristically Oriental in tone and type. The burned building contained an assembly hall, with organ and piano, laboratories, gymnasium, an office, a sitting room, and

rooms for forty students, all of which became a total loss. British and American residents of Constantinople were quick to render aid, and the British Ambassador, as reported in the *Levant Herald*, expressed the sincere sympathy of all the English colony in Stamboul. The alacrity with which the Governor of Scutari, Hamdi Bey, the military commandant, Ali Schamyl, and other Turkish officials responded with assistance in fighting the flames proved how genuinely friendly was the attitude of the local officials to the College. Eighty six of the girls, who were conducted out of the buildings by their teachers with excellent discipline, were cared for by Dr. and Madame Omer at their home near the College. Friends of the College are already at work seeking to secure funds for the rebuilding of the hall that has been destroyed.

#### Sir M. E. Grant Duff Dead

**T**HE late Sir Mountstuart E. Grant Duff, who died last week in London, and who was called the "Pepys of the Twentieth Century," was a man of considerable note. He was born in Aberdeenshire, in 1829, and educated at Edinburgh and at Oxford. In 1854 he was called to the bar at the Inner Temple. He served under Gladstone as Under Secretary of State for the Colonies, and in 1881 was appointed Governor of Madras. In 1884 he was appointed British Ambassador at Berlin. He was lord rector of the University of Aberdeen from 1866 to 1872, and also filled the positions of president of the Royal Geographical Society and of the Royal Historical Society. His most famous literary work was "Notes from a Diary," a series of memoirs extending over more than half a century, detailing anecdotes of many famous men, and he was also the author of several books treating of political and literary subjects.

#### Activity in Congress

**C**ONGRESS has been actively at work this past week, and as a result of all the speech-making, reporting, and voting, good results should finally appear. The Senate has passed 80 bills, and has discussed Panama Canal salaries, pure food, and the shipping bill. The House has been occupied with a debate on the Philippine tariff. A favorable report has been made on the amended consular reorganization bill. The Republican members of the House Committee on Interstate and Foreign Commerce have agreed to report a compromise on the Hepburn rate bill, and to push it to passage. Opponents of the Statehood bill in the House declare that they have enough votes to defeat the measure, and the President is showing signs of displeasure at the delay in passing the bill. The sessions of the House this past week have been enlivened, if not edified, by bitter criticism of the White House officials for ejecting Mrs. Minor Morris from the Executive offices, and by a speech of Representative Longworth reminiscent of his trip to the Far East, in which he enlarged on the ignoble character of the Filipino, and urged that America rid itself of the Philippines as soon as possible.

#### Striped Steeds

**I**T is not generally known that there are many varieties of zebras, and at least four distinct species of these horse-like animals. The zebra best and longest known outside of Africa is the mountain zebra (*Equus zebra*), the wild horse of the old Dutch African colonist, which has now become almost if not quite extinct in the district where it was first found. The mountain zebra is less adapted for the service of man than is the allied species known as Burchell's zebra, and though more beautiful than the latter is more asinine in its build. A specimen of the rare Grévy zebra has now been imported into this country by W. P. Ellis, the specimen having been obtained from King Menelek of Abyssinia. On a white ground color the animal is marked all over very finely with numerous delicate, intensely black stripes, arranged in a pattern quite different from those of the other species. The Grévy zebra is a taller and more slender animal than is the mountain species. Its cry is not the bark of the common kind, but a hoarse grunt, varied by sounds approaching a whistle. Burchell's zebra, which approaches the horse in type, is quite readily broken to harness, and is of late becoming domesticated by the Cape colonists, with whom it is taking the place of mules. One advantage of this variety of zebra is that it is immune from the terrible African scourge called "horse-sickness," which entails upon owners of horses and mules enormous losses during the summer season.

#### Liberal Sweep in England

**A** WAVE of Liberal victory, which Winston Churchill, who is hailed as the hero of the hour, describes as "the beginning of such an upheaval as has not been seen in England since the days of the great reform bill," has been sweeping over Great Britain. A remarkable incident has been the defeat of Mr. Balfour for Parliament by T. G. Horridge. In 1900, in a constituency of less than 13,000 electors, Mr. Balfour received 5,803 votes to 3,350 for Mr. Horridge, but the latter has now beaten him by a majority of almost 2,000 votes—a phenomenal overturn. Mr. Balfour will doubtless be nominated in some safely conservative borough and returned to Parliament, but his defeat by Mr. Horridge has been humiliating, and will have a depressing effect upon the Conservatives throughout England. The United Kingdom is overwhelmingly in favor of free trade and opposed alike to protection or a tariff for retaliation. As the *Graphic* points out, England "declined to grasp the subtle distinction between free trade and protection as illustrated by Mr. Balfour's half-way house." The star of Joseph Chamberlain has declined, while the meteoric fame of Winston Churchill has risen. Churchill is acclaimed as the hope of the Liberal party, and as a man whose career has now become one of the most interesting in the empire. The Conservatives attempt to explain the result of the elections as due in large part to questions like Chinese labor in South Africa, war taxation, etc., and it is true that in some boroughs they made no contest, preferring to treasure up their strength for the strug-



gle that may come a year or two hence. The effect of the Liberal triumph may be to free Sir Henry Campbell-Bannerman from the Nationalists, in which event an Irish-Labor alliance is not unlikely.

#### Enlisted Force of the Navy

THE total enlisted force of the Navy, according to a statement recently prepared by the Navy Department, consists of 30,804 bluejackets, of whom 2,971 come from the old Bay State. This is exceeded only by New York, which supplies 5,548 sailors. Pennsylvania comes third with 2,574, and California fourth with 1,852. It is somewhat remarkable that the interior States Ohio and Illinois supply each of them over 1,500 men. Many of the "jackies" from Illinois are from Chicago. Every State in the Union is represented in the Navy. Serving in the naval forces are 26 Hawaiians, 5 North American Indians, 1,325 negroes, 384 Chinese, 513 Japanese, 217 Filipinos, 87 Samoans, and 28 Porto Ricans. The Samoans guard the American naval station at Tutuila, and the Filipinos are serving chiefly in the archipelago.

#### Report on Japanese Mines

THE rather excited utterances of the returned Admiral Roshdestvensky to the effect that a British fleet waited to pounce upon the Russian fleet if it had succeeded in vanquishing the Japanese war vessels in the Sea of Japan—an expression which has been promptly disowned by the Russian Government—lends added interest to an official report which has been made public showing just what constituted the hope of Japan in case her fleet under Admiral Togo suffered disaster. Admiral Togo, it will be remembered, stationed himself near the mouth of the Sea of Japan, and left apparently unguarded the waterways leading to Vladivostok, beyond the northern extension of Japan. It now turns out that those waterways, as well as the immediate waters near that Russian station, were planted by the Japanese with explosive mines to the number of 790. For miles across the great waterways mines were sunk at intervals of 100 yards apart. A vessel might have passed through the intervening spaces with impunity, but it was held that if a large fleet attempted such a passage quite a number of them could not fail to be destroyed, or seriously damaged. The Japanese succeeded in finding and removing during and after the siege of Port Arthur 395 mines, which had been planted by the Russians in order to render the sea ways around that port dangerous for navigation. It appears that in the future mine defences must be taken into serious account as an element in modern warfare, and also as an undoubted menace to neutral shipping at points comparatively far removed from the scenes of actual battle.

#### FACTS WORTH NOTING

—With the restoration of telegraphic communication with Siberia the Russian officials at St. Petersburg heard a startling story of rebellion. Troops in all the principal centres of Siberia revolted, and for days

remained masters of the situation. At Irkutsk every city official was killed, and all of the city was held by the rebels, except the Government buildings, which were defended by loyal cadets. The officials were ignorant, through the interruption of telegraphic communication, that martial law could be proclaimed. Loyal regiments arriving from further East put an end to the more serious revolts in Siberia. The proletarian organizations in Russia have decided to call a pacific, one day strike in recognition of "Red" Sunday.

—An educational conference between the secondary schools of Vermont and the University of Vermont was held at Burlington last Thursday and Friday. The conference was largely attended. The subject of English was thoroughly discussed in all its phases. An address was delivered by President Buckingham on "The Relation of the University to the Educational Systems of the State," in which he affirmed that the ideal sphere of the university is that it should be the fountain and repository of pedagogic science, and should have chairs endowed for pedagogic research.

—The British Government has issued the text of the Anglo-Cuban treaty providing for "reciprocal freedom of commerce and navigation between the two countries" for the period of ten years after the ratification of the treaty, which was signed at Havana, May 4, 1905, and still awaits the approval of the Cuban Senate. The Foreign Office says that there is no significance in the publication of the treaty at this time, a course which was decided on to show the Powers interested that the treaty is one to which no one could object.

—Baron H. Takaki, surgeon general of the Imperial Japanese Navy, arrived on the "Siberia" at San Francisco last Friday, to deliver a series of lectures on "Military Sanitation," at Columbia University, and at Jefferson Medical College in Philadelphia. Baron Takaki is credited with having arranged the admirable hospital methods so conspicuously serviceable during the war with Russia. His son is studying finance and commerce at the University of Pennsylvania.

—The three masted schooner "Belle Halliday" of Philadelphia, owned by the Western Maryland Railroad Company, went ashore in the wintry gale of Jan. 14 on Nomanasset Island, at the entrance to Woods Hole Harbor. When the vessel came about to make the harbor, a very difficult and tortuous one, the heavy wind and strong tide carried her on the leages. The wind at Highland Light, from the northeast and north, reached a velocity of fifty-five miles an hour. The storm was severe all along the New England coast, and wireless communication with the Nantucket Lightship was interrupted.

—The Vatican is said to have abandoned for the time being the idea of presenting to the Moroccan Conference at Algeiras a proposition for religious liberty in Morocco, since it fears a repetition of what happened in the Madrid Conference of 1880, when a similar proposition was not approved because it was considered to be outside the business of the Conference. The Spanish delegate, Don Bernardo Jaccinto de Cologan, is looking out for the interests of the Vatican at the Algeiras Conference.

—Mrs. Caroline M. Thayer, widow of the Hon. Eli Thayer, and known as the "mother of the Oread Association," celebrated on Jan. 12 her 80th birthday at her home in Worcester. Mr. Thayer started the Oread Collegiate Institute, the first woman's college in the country. He served in Congress in 1856, and was known as one of the great abolitionists of that time.

—W. J. Bryan was created a "datto" at Duluan, Mindanao, on Jan. 3, and was saluted by fifty pieces of native artillery. He was then conveyed along the river to Datto Piang's palace in a royal "vinta," a small boat manned by forty Moros. At the palace he received many presents.

—The football agitation is being taken up by some of the legislators. Delegate R. S. Powell has introduced a bill in the Virginia Assembly prohibiting the game of football in that State. The question has a lesser interest for Southerners, as the game has never been so popular in the South, with its softer airs and sunnier exposures.

—A clock in the tower of the new naval college at Dartmouth, England, will mark the time as it is kept on board ship, striking eight, six, and four bells, etc., much to the delight of jack-tars strolling in the streets of the town.

—A committee composed of influential men in civil walks of life and in Army and Navy circles has been appointed to canvass for \$150,000 for the erection of two buildings, one for the use of the Army and Navy Y. M. C. A., and the other for that of the general Y. M. C. A., at Newport, R. I. Fifty young men have been appointed as a sub-committee. On the committee are Senator George P. Wetmore, Colonel Louis V. Cazare, and Rear-Admiral Stephen B. Luce (retired).

—The head worker of the Elizabeth Peabody House, Miss Caroline L. Brown, reports that thirty-three clubs and classes have been maintained during the past year, with a total enrollment of six hundred, representing all ages from the kindergarten to the mothers' club, and including city history clubs, street cleaning bands, classes in basketry, dressmaking, mending, etc. The Animal Rescue League station took care of 1,244 helpless and suffering animals.

—Mayor Scherff, the new reform executive of Marion, Ohio, proposes to punish habitual toppers by putting them on a bread-and-water diet for forty-eight hours or more whenever they are arrested. Mayor Scherff before his election was a workman in one of the local factories, and is putting into practice a number of ideas gained from hard experience. Marion has already changed from a wide-open town to a strictly law-abiding community.

—Among the members of the New York Stock Exchange who are still active is one who years ago paid \$500 for his seat, and another who recently paid \$91,000 for accommodations there. This affords a striking commentary on the change of financial conditions during the period intervening between the two purchased possessions.

—The recent death of Brigadier-General John Campbell leaves but eighteen officers on the retired list of the Army who served during the Mexican War, four having died since 1904. Six are graduates of West Point, four are medical officers, three were from the volunteers, and one entered the service from civil life. Gen. Daniel H. Rucker is the oldest in point of service, having been appointed a second lieutenant in the First Dragoons in 1837.

—Special cars have been built by the East Indian Railway Company for the use of the Prince and Princess of Wales on their tour through India, which are said to be the finest railway coaches ever constructed in the East. While they are not as luxurious as American private cars, they are regarded in India as an eighth wonder of the world, especially as they were constructed of native woods and built by native labor.



## Passing of President Harper

IT is with much sadness that we chronicle the great loss experienced by the cause of religious education in the death (after long-protracted, but bravely borne suffering from abdominal cancer) of William Rainey Harper, the distinguished president of Chicago University. He died, Jan. 10, in the afternoon, at his home in Chicago. He was easily one of the very foremost educators and organizers of the country. He was a student with business ability, uniting ideas, learning, and executive power — a rare combination. It was this, no doubt, which gave him such favor in the eyes of that shrewd judge of men, John D. Rockefeller. It was this which enabled him to make so phenomenal a success of the stupendous task given him at Chicago. That task was not simply to build a great university almost in a day, but so to build that the continual and necessary expansion through the decades as they came on would require no radical revisions in the previous foundation-laying, but would be progressively provided for. All this was admirably done. The president proved himself ready for the next step when that step was to be taken; indeed, however rapid the growth, he was always a little ahead with his plans. He was always devising new methods, as well as trying old ones, studying, learning, practicing, growing. He did much for the Chicago public schools in the two years (1896-'98) that he was a member of the board of education. He accomplished a great deal by the establishment of the Extension Division of the University work on its present broad plans, which involve instruction by lecture studies, correspondence studies, and class studies, afternoons and evenings. This was a natural sequel to the great things, in a somewhat similar line, which he achieved at Chautauqua, where he was principal of the College of Liberal Arts from '85 to '91, in which latter year he was elected principal of the entire Chautauqua system.

During practically his entire life he was a student and teacher. Born at New Concord, Ohio, July 26, 1856, of part Irish stock (his grandfather, William Rainey, came from Ireland about 1831), he entered the United Presbyterian College at Muskingum in his eighth or ninth year, graduating with A. B. when fourteen, in 1870. A study of the Bible in Hebrew as well as in English was a prominent feature of his work there, and he delivered an oration in Hebrew when he graduated. He was a natural linguist. After spending three years in private study, he became a student of philology in the graduate department of Yale, under Prof. William Dwight Whitney, and after two years devoted to the Indo-European languages, he received his Ph. D., in 1875, at the age of nineteen. He was principal for a year of the Masonic College at Macon, Tenn., then for three years served as tutor in Denison University, Granville, Ohio, at the end of which time he became principal of Granville Academy. The president of Denison at that time was Dr. E. B. Andrews, now president of the University of Nebraska; and it was by Dr. Andrews' recommendation that he went, in 1879, to the Baptist Theological Seminary at Mor-

gan Park, Chicago, as professor of Hebrew and cognate languages. During his residence at Granville he had united with the Baptist Church, having previously been a Presbyterian. He remained at Morgan Park until 1886, when he was appointed to the chair of Semitic languages at Yale; in 1889 he was chosen, in addition, Woolsey professor of Biblical Literature, and also made instructor in Hebrew at Yale Divinity School.

In July, 1891, he closed his work at Yale to accept the presidency of the University of Chicago, and the headship of the department of Semitic languages and literature. In 1880 he had instituted a Hebrew Correspondence School, and in 1884 the American Institute of Hebrew was organized under his direction; later this became the American Institute of Sacred Literature. He edited the *Biblical World*, and also the *American Journal of Semitic Languages* (formerly *Hebraice*); and was the joint author of a very extensive line of widely used text-books on the inductive plan in Greek, Latin, and Hebrew. He was director of the Haskell Oriental Museum. The degree of D. D. was conferred upon him by Colby University in 1891; he received LL. D. from the University of Nebraska in 1893, from Yale in 1901, and from Johns Hopkins in 1902. His public lectures have exerted a widespread influence. His text-books are authorities. His editorial work in the University publications has accomplished much. The University itself is his monument. When he came to it less than fifteen years ago, there were the barest beginnings. Today it is third in size and wealth among the universities of America, housed in more than thirty buildings, which represent \$4,000,000, having an endowment of \$20,000,000, with a faculty of more than 300, and 4,500 students. And this University is the expression and exponent, more accurately than any other similar institution in the world, of the ideals and individuality of its president. He is its father. It reflects his character, his energy, his practical democracy, his broad tolerance and open-mindedness, his love of hard work.

It is not easy to summarize his traits or properly characterize his career. He was a marvelous organizer, with an amazing faculty, through the mastery of details, to impress himself deeply upon an institution. He was an idealist, with magnificent conceptions and bright visions; yet he was not impulsive, but emphatically a planner, cautious and systematic. His directing power was extraordinary. He was an indefatigable student, bending to his appointed tasks with intense industry and large self-denial — to bed at midnight and up at five for many years. His success was not due to any accident, any fortunate or fortuitous combination of circumstances, but to his earnest painstaking, his thorough consecration to duty, together with his unusual natural abilities. We account his influence to have been most wholesome every way. He was a fearless searcher for, and proclaimer of, the truth, a finished scholar, a liberal thinker, an independent investigator, a consummate builder, a devout Christian. Who will fill his place?

## Canteen a Maker of Drunkards

THE big brewers of the country have begun their annual campaign in favor of the canteen, and the papers which are notoriously run in their interest, or obsequious to them, are (topographically and metaphorically) lifting up holy hands of horror at the immoral tendency of the teaching of the good women who would seek to dissuade Congress from fastening the canteen on the Army. It might be asked at the start why, if the abolishing of the canteen, as these many brewer-bonded newspapers make out, is such a drink-inducing policy, the brewers should object to it on that account. Men of the world do not as a rule object to an extension of their own business. The contention of the canteen advocates proves too much.

In all the profuse and muddy writing regarding the canteen with which the country is being deluged, a few facts emerge with sharp distinctness: First, a number of good people in the Army — though mistakenly, as we believe — really think that the canteen reduces drunkenness. These people are very apt to be persons who, while not favoring intemperance, look with indulgence upon a sip of wine socially now and then. Second, some good women, in and out of W. C. T. U. ranks, with clear-cut, conscientious convictions, may be a little officious and tactless at times in their desire to regulate the affairs of men, whom perhaps they do not always thoroughly understand. Hence a good deal of the friction and irritation felt in the Army over canteen campaigns. Third, the question of the canteen is not (exclusively) a men's affair, nor the Army's affair, but the affair of the nation, touching the welfare of the "mothers' boys" from homes all over the land, from whom the Army is recruited, and whom the saloon-people would grind up in the mill of their devilish greed. Fourth, even supposing, for the sake of argument, that the canteen *versus* dive policy reduces somewhat the degree to which old rum-soaked toppers who are hanging on the edge of the pit do drink, that advantage (which is not proved) by no means counterbalances the terrible shame and loss of putting under the noses of the young recruits at an Army post, alcoholic beverages, a love for which many of them have not yet acquired. To make (today) ten new drunkards, in order to reduce by, say, a quart a week the amount of liquor which a confirmed toper who learned to drink years ago consumes, is a costly policy. To do that would be like trying to put out one fire by lighting ten fires alongside of it. Fifth, personalities, whether of army officers, editors of journals, reform bureaus, or W. C. T. U. women, have absolutely nothing to do with this question. It is, first and last, a moral question, clean-cut as the sharp ridges of Sinai, and resolves itself into this: Do not put the wine-cup, or beer-mug, to your neighbor's lips. On that line the battle must be fought out, and against all individual or governmental connivance with intemperance the church of Christ must resolutely take its stand.

## "Changes in Theology among American Methodists"

THE above is the title of a paper in the *American Journal of Theology* for January by Prof. Henry C. Sheldon, D. D., of the School of Theology of Boston University. A careful reading of the article confirms the conviction that the chair of theology in our Seminary is occupied by one of the most alert, critical, best-balanced and prophetic theologians of the



age. We have only space to note the special divisions of the subject which he treats:

First, of course, the change in the "Conception of the Bible." Here he notes the views of the leading Methodist theologians on both sides of the water, and the transformation from "the high technical theory... to a broader theory of revelation." Upon "Original Sin" he says that the doctrine of hereditary guilt has "long been in a moribund condition." Upon "The Person and Work of Christ" he is luminous and decisive, making this the central, fundamental and dominating truth in Methodist theology. "On this topic," he says, "it is not possible to specify any very definite doctrinal transition." Under the subhead of, "The Conception of Personal Salvation," he considers, at some necessary length, the subject of sanctification. Reviewing the position of the most noteworthy writers upon the doctrine, he says:

"Obviously, on the ground of any one of these writers, there is no place for the old-time conception of entire sanctification, as a distinct second blessing, evidenced by the testimony of the Divine Spirit, and to be reckoned a matter of appropriate and even obligatory profession." "When nine out of ten Methodist pastors esteem it a benign providence which relieves them of the occasion to deal with a group of sanctificationists of the ordinary type in their respective flocks, the prospect for the traditional doctrine is far from bright."

Under the head of "Eschatology," the

last topic considered, he says: "American Methodism has not made the theme of the last things a matter for any specific or extended discussion."

His summing up is so reassuring that we present it entire. He says:

"The conclusion seems to be warranted that, on the whole, American Methodism has preserved a fair balance between conservative and progressive tendencies. It has not been characterized by any spurts or rash adventures in the dogmatic domain. Innovating opinions have been compelled to give an account of themselves and to prove their ability to meet the tests of scholarship and piety. On the other hand, the door has not been closed against dogmatic amelioration. The advocate of improved points of view has met with a good degree of tolerance. Here and there, it is true, an intemperate dogmatist has raised the alarm cry and called for the unsheathing of the sword of ecclesiastical discipline. But the responsible authorities have generally been cautious about giving heed to the intolerant demand. The genius of Methodism makes dogma subordinate to life, not indeed disparaging dogma, since in the long run it is likely to have a serious effect upon life; but yet holding it distinctly subordinate to the promotion of love and righteousness in the individual and the brotherhood. Unsparring rigor and excessive anxiety in upholding subordinate points in doctrine would accord neither with the spirit of the founder nor with the conception of the mission of Methodism as a great evangelistic agency devoted to the spread of Scriptural holiness. That American Methodism has been to so great an extent true to its ideal, and has blended with its conservatism so much of tolerance and catholicity, must be gratifying to every lover of free scholarship."

## "HOW PEOPLE DIE"

THE editor has received from ministers four protests against the views presented in these columns recently under the above title. One has been published, two appear elsewhere in this issue, and the fourth was not for publication. Doubtless others share in the convictions of these protestants. For that reason some further suggestions are herewith presented.

First, let us be understood. We did not say, and do not, that a happy death and exultant spiritual experiences are not possible, and do not sometimes occur. We do not question that fact. Our contention is that such victories are not the rule, even for the most eminent Christian disciples, but are rare exceptions. Having carefully noted the facts, and advised with unprejudiced observers for more than a quarter of a century, we are assured of the correctness of the positions taken in the HERALD.

It is noticeable that of our four critics — honored and revered ministers long in service — only one gives an instance that came under his own personal observation in confirmation of his views. The one who was unwilling to be published referred to the remarkably victorious death of Bishop Gilbert Haven, as if that one case fully controverted our statements. Another, one of our most useful and devoted men, nearly a half-century in the ministry, refers to no case which had come under his own observation, but mentions Dr. Edward Payson, Bishop Gilbert Haven, and John Wesley. It was twenty-six years ago, Jan. 3, that Bishop Gilbert Haven had that marvelous day of spiritual victory, ecstasy and rapture. Bishop Foster said that as he sat beside him on that day, "holding his hand," Bishop Haven "shouted for the first time for forty years." The closest friends of Bishop Haven would not have predicted such a death for him, nor would he for himself. It came, just as God sends and does the unusual, according to His own sovereign will. Such a phenomenal experience cannot be ex-

plained, much less made a standard of expectation for others. It proves nothing, confirms nothing, except that such a victorious experience in dying is possible. No other Bishop in our day has died thus gloriously. Hurst did not so die, nor did Merrill Joyce, when the fatal stroke came, was resigned and hopeful, but in the last hours lapsed into unconsciousness and thus breathed life away. Bishop Foster, that great, guileless soul, who had lived with God in closest and most obedient companionship for more than threescore years, died without any token of victory. If we remember correctly, the transparent Simpson thus died. The generations that no man can number of loyal Christian disciples, the world over, as a rule, die without any sign. And the fact that they thus die, should be accepted without raising any question as to the depth and loyalty of their Christian life.

It is because these mistaken notions in regard to death-bed experiences are really un-Christian — not in conformity with revelation — and work harm to the cause of Christianity and faithful Christian disciples, that we plead for more intelligent and correct views. The scheme of personal salvation in Jesus Christ does not include the assurance of a beatific death. Jesus never promised it even to His disciples. The assurance is not, as so many seem to assume: "Believe on the Lord Jesus Christ" and thou shalt die happy; but, Believe, and "thou shalt be saved." Really we have no more to do with the dying hour than we have with the birth hour, and the emphasis put upon it by so many good preachers in their exhortations to holy living, and their promise, if life is so lived, of a joyous death — so joyous that the person will desire to die, and not live — has no foundation in fact. The strongest intuition and principle which God has implanted in the soul is that of self preservation — the desire to live. If it were not so, the race would commit suicide in the darker hours that seem unbearable. This innate, tenacious hold upon life especially

asserts itself in illness. The great majority of people die in a state of unconsciousness, "sinner as well as saint;" and it is not "unconsciousness produced by drugs." Drugs may be given to ease unbearable pain; but unconsciousness, in the hour and article of death, is God's merciful anæsthetic. As we write, the announcement of the death of President Harper, of Chicago University, is received. Here is the story of this Christian saint and hero when, at last, the end came: "Dr. Harper had suffered agonizing torments for months, but with the near approach of death these seemed to augment. There was a pathetic incident just before he died. His agony forced him to utter a prayer for relief. 'O God, help me!' he cried. 'God will help you,' said Prof. Albion Small, who clasped Dr. Harper by the hand. It had the desired effect. A smile came over the lips of the dying man. 'You are right, Albion. He will help me,' came the words, feebly. 'God will,' came the words, fainter still, as he clasped his wife's hand, but the sentence was never finished, for President Harper sank into unconsciousness and revived no more." Yes, God did "help him," and answered his prayer by sending His own relief — unconsciousness. "For so He giveth His beloved sleep."

Some very practical inferences are apparent:

1. Let the undue accent be taken off dying and death-bed experiences, and be put wholly upon living. The manifestations of the dying hours are no sure attestation of what the life was. The way we die does not prove how we have lived. Incurrible sinners have had peaceful deaths. Only the other day a person died in one of our penitentiaries who had murdered nearly a whole family. There had never been any manifestation of remorse or purpose to reform or to live a decent, much less a Christian, life. But the report of the death, as made officially by the proper authorities, was that "the last hours were peaceful," and such instances can be indefinitely multiplied. The fact is, the assumption of a peaceful death to the Christian only, as is so often asserted, involves Christianity in a needless as well as a wholly untenable situation. Nothing is gained by the assumption; on the other hand, much suffering is entailed through embarrassing disappointments and inexplicable perplexities.

2 All efforts by ministers or other well-meaning persons to wrest from the sick and the dying manifestations of faith and exultation are unwarranted, and, we believe, should wholly cease. Let everything be done to tenderly comfort and to strengthen faith; but let investigation, scrutiny, challenge of religious life and hopes, end. If the dying volunteers to speak of his condition and hopes, well; if silent, just as well — and probably better, because more natural. They who live in the Lord will die in the Lord, no matter what the manifestations in the final hours are. If we had been at Golgotha on that memorable day, when for the redemption of the race the Son of God was dying on the cruel cross, and had heard from His lips that woeful exclamation: "My God, my God, why hast Thou forsaken Me?" we would have been compelled to feel, as Frederick Robertson says, "as if He had been deserted by His Father;" but we now know that He was not. At most, it was only the impression of the moment which made Him thus appeal to His Father. So the manifestations of the dying are often misunderstood by the living. Leave those who have lived in the Lord alone in their dying, undoubted, unchallenged, and untroubled. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the



Spirit, that they may rest from their labors, and their works do follow them."

### Strengthening the Epworth League

UPON our Epworth League Page this week we present the Field Secretary for the First General Conference District. It is a significant move in the right direction, as, we are confident, the future will richly show. This action has not been taken hastily, but as the result of long and prayerful deliberation. It is assuring to know that from the first suggestion to employ a Field Secretary, Mr. W. B. Oliver has been the one man, in the minds of the cabinet, particularly fitted for the position. He has long had the proposition under prayerful consideration, and has clearly come to the conclusion that it was the supreme call to duty for him. ZION'S HERALD proffers the League Page for every possible service that it can render the Field Secretary as he assumes his important and far-reaching work.

### PERSONALS

— Bishop Moore is spending the month of January at Mount Clemens, Mich.

— The memorial service to the late Henry M. Faxon occurs on Thursday, Jan. 18, in Lorimer Hall, Tremont Temple, at 11 A. M.

— Miss Louise Manning Hodgkins delivered addresses this week at Smith and Mount Holyoke Colleges, on higher education.

— Professor Townsend is to speak next Monday, the 21st, in Tremont Temple, on "New Theologies, only Bubbles."

— Bishop McCabe put \$2,000 into Bishop Neely's hands on his recent departure for South America for use in extending and sustaining the work there.

— Dr. Theodore L. Cuyler, of Brooklyn, had a royal 84th birthday on the 10th, with hosts of kind letters and no end of flowers, as he so richly deserved.

— Our English exchanges note with deep regret the serious illness of Rev. Charles H. Kelley, D. D., president of the Wesleyan Conference.

— Dr. C. M. Boswell has resigned as secretary of the Philadelphia City Missionary Society, and has taken up his work as additional corresponding secretary of the Board of Church Extension.

— President Wier, of Buckhannon, W. Va., has been appointed by Governor Dawson a delegate to represent West Virginia in the Congress of Divorce Law, which is to meet in Washington, D. C., in February.

— Commodore W. H. Shock (retired), U. S. N., who died in Washington in December, had been a member of Madison Avenue Methodist Episcopal Church, Baltimore, for nearly a quarter of a century, and before that he belonged to Broadway Church about thirty years.

— Mrs. Wardwell Couch, of 1600 Orange St., Los Angeles, writes: "Will you please announce, that my New England friends may know, that my husband, George Couch, passed unconsciously at the last to his eternal home, Dec. 26, 1905, aged 82 years. 'The weary wheels of life stood still.'"

— We are glad to note that Chaplain Barnes is expected to be able to resume his work this week. Professor Townsend preached for him last Sabbath, and visitors spoke of the tearful attention given by the prisoners to his words on the text, "He is

able to save to the uttermost all who are able to come unto God by Him."

— Mrs. J. Ellen Foster, who left last August for a trip around the world, writes that she has spent two months in China, and thinks things there are moving at a rapid rate. She was planning to attend the Central India Conference Dec. 24.

— Principal Fairbairn, of Mansfield College, Oxford, is in New York for a visit of fifteen days to deliver the third course of Deems Lectures at the New York University, his subject being, "The Religion of Jesus Christ."

— Rev. Homer C. Stuntz, superintendent of the Philippine Mission, Manila, P. I., will return to the States on a furlough on account of illness, reaching San Francisco late this month or early in February. He has been ill for about five months, and a change of climate and conditions seemed imperative.

— Because of conflicting engagements, Dr. Davis W. Clark has been compelled to resign from the Board of Managers of the Freedmen's Aid and Southern Education Society. Dr. Claudius B. Spencer, editor of the *Central Christian Advocate*, has just been elected in his place. This gives the Board three of the official editors, Drs. Gilbert and Thompson being the other two.

— Some one once sneered at Gladstone as being "an old man in a hurry." Rev. J. Ernest Rattenbury, as reported in the *Methodist Times* of London, says that missions are "Methodism in a hurry." Mr. Rattenbury is pleased that in the new Methodist hymn book no section is inserted "For Believers Sleeping." The King's business requires haste, on both sides of the Atlantic, and happy are those who see it that way and act accordingly.

— Trinity Church, Worcester, sustains an unspeakable loss in the decease of Dr. Emerson Warner. A gentleman of note, familiar with his work as a member of our communion in Worcester, said in this office: "Dr. Warner at one time saved Trinity Church, and he always gave to Methodism social prestige in the city." A fitting memoir and portrait will be found on another page.

— Rev. E. P. Tuller (Baptist), Rev. W. B. Thorp (Congregationalist), Rev. J. H. MacDonald (Methodist), and Rev. Jenkin Lloyd Jones (Unitarian), all of Chicago, propose to co operate in preaching in the next four weeks, each clergyman selecting the same topic and preaching substantially the same sermon, whose general lines have been determined at a previous interview of the four. They will talk on such non sectarian subjects as "The Betrayal of Citizenship" and "Chicago's Sunday." It is a novel experiment — a sort of co operative effort — for improving public morality.

— The five children of John Hedlund, a once prosperous carpenter in Chicago, won a verdict of \$17,500 against three saloonkeepers — Oscar Geyer, Ernest Thoren and Louis Lindquist — in that city, Jan. 11. Until Hedlund took to drink five years ago, his family was happy, and he had an income of \$1,500 a year. Drink cost him his position. Although repeatedly warned not to sell him liquor, the defendants supplied him with all he wanted.

— Rev. C. A. Southard, presiding elder of Augusta District, writes under date of Jan. 15: "I have just received the sad intelligence from Rev. F. H. Hall, of Strong, that his wife passed into the higher life, Jan. 11, at 6.55 A. M. He says: 'Pray for me. My only hope is in Him in whom I put my trust.' And to this we add, will all of the brethren remember him at the throne of

grace? A young mother, a loving and true wife, a godly woman, has gone to her reward in early womanhood. A suitable obituary, we have no doubt, will appear in due time."

— Rev. W. M. Crawford, of Amherst, writes: "Rev. F. K. Stratton, D. D., began revival meetings at Amherst on Dec. 27, and closed them on Jan. 14. The results surpass anything this church has known for ten years. In the judgment of pastor and evangelist the work is little less than miraculous. Dr. Stratton has a plain, pungent message which he delivers in a loving, sympathetic spirit that wins the hearts of the people. He has no hobbies, but can be depended upon as a sane, safe and sensible leader of revival meetings."

— Mr. and Mrs. George F. Washburn, of Dedham, accompanied by their three daughters, their son Alden, and a maid, are en route for Pasadena, Southern California, via the Southern Pacific Railroad. They purpose visiting the marvelous Grand Canyon of Arizona, and other points of interest, on the way out. Mr. Washburn will return in February, but the family will remain in Southern California until spring, when they will go as far north as Portland, Oregon, sojourning there until June or July.

— Field Agent Morgan has been with the churches in Springfield for a few days, securing a large number of new subscribers. Of his visit to Wesley Church, Rev. Charles C. P. Hiller, the pastor, volunteers to say: "I want to assure you that Mr. Morgan has fully paid his way in kindly service. His visit has made me glad that I could know him better, and he has made friends for the paper and strengthened the church." And Rev. W. E. Vandermark, of St. James' Church, writes: "I am always glad to place our church paper in the homes of our people, as I believe it is of the greatest value to them; but by sending Mr. Morgan for a day you have accomplished what would have been a burden for weeks; and in every respect his sermon, his soliciting, and his personal association were ideal. It has been a pleasure to work with him."

— Two nature lovers and authors met in the office of the editor last week, and for the first time chatted, exchanged notes, and rejoiced together. It was a delight to hear them talk of the fields and the sea and the habitants of each, with which they were so well acquainted. They planned a stroll together at some early day along our coast, or in our fields, to see what discoveries they might make in mutual observation and study. The two men were Bishop Goodsell and Mr. James Buckham. Bishop Goodsell had long been an admirer of Mr. Buckham's writings, but had never met him. That there is a unique charm in Mr. Buckham's pen is happily demonstrated in the contribution written by him which appears in this issue — "A Walk in Winter Rain."

— Rev. W. A. Moore, of the Central Provinces Mission Conference, India, is now in this country. He has been working in Basim, Berar, for twenty years. The work in Basim was started as a branch of Dr. Cullis' faith work of Boston, by Miss Lucy Drake, in 1877. Miss Laura Wheeler (now Mrs. Moore) and Miss Lottie Sisson joined her in January, 1878, and when Miss Drake left in March of the same year, they took charge and built up the work. After Dr. Cullis died, the work was made over to the Methodist Mission in 1894. Mr. Moore is open to engagements to give addresses on mission work, Hinduism, and so forth. His address is 18 C Street, Lowell, Mass.



## BRIEFLETS

The American Board is sending out literature at present enclosed in envelopes which bear in a corner the device of a haystack surrounded with the words: "Prayer, Faith, Action." The Congregational Church at Williamstown is already making preparations for the celebration next fall of the 100th anniversary of the haystack episode, which marked an era in modern missions. The "haystack" spirit of "Prayer, Faith, Action" will carry any church, at home or abroad, to victory in its assault upon evil and its aggressions for the Cross.

The late Senator Hoar, of Spartan-like ruggedness and virtue, used to boast that he was the poorest man in the U. S. Senate. The new Senator from Oregon has inherited that boast, and prides himself upon the fact that he is in point of pocket book a man of the common people. It is refreshing to have some poor men in the Senate. Governor Guild's suggestion that each candidate for office be limited to a certain maximum sum in his election expenditures is worth considering. And come to think of it, why should a candidate be allowed to spend anything in his own behalf? It would be better taste not to do so, and it would tend to elevate politics if campaign funds were curtailed, or even wholly abolished.

The Christian should maintain such a type and temper of piety as that his faith and feeling will become spiritually contagious. When Lord Peterborough lodged for a season with Fénelon he was so delighted with his piety and virtue that he exclaimed at parting: "If I stay here much longer, I shall become a Christian in spite of myself!" The need is for more of this contagious and compelling piety to be constantly illustrated by church members. Christians should make Christians. That ought to be the expected thing and the constant realization. And this result will be affected largely by unaffected and unostentatious living of the life of the Master. Words have their place, but, after all, lives always testify more than do lips.

Some one once said to Cromwell: "You, sire, know well the usefulness of piety!" "I know something better," Cromwell replied, "the piety of usefulness." The phrase works both ways. Piety is useful, and usefulness is a function or activity of piety. If it is meant that simply to be busy is to be religious, a subtle error lurks in the remark of Cromwell. But if the meaning is that the piety demanded by the age is not a self-engrossed religiousness which dwells apart in reflective unconcern, but the practical kind of faith that is busy in the King's business, an important truth is thus brought to our notice.

An advertisement appeared the other day in a Boston newspaper reading: "Engineer, 2d class, wants sit anywhere." Of course what was meant was, situation, wanted anywhere. But that engineer spoke unwittingly for a large class of people. They want to sit anywhere—they want to struggle nowhere. A situation is, in the estimation of most men, a place to sit. The sinecure idea of public office is the bane of American politics. No man in either an ecclesiastical or political position has a right to sit down as in an arm-chair, lounging contentedly and inefficiently, with the air of a man who will go no more out forever.

It has been said of Moses that at the age of eighty, when he returned to Egypt, he

was "able to debate with scholars and to sympathize with slaves." While he towered above all his brethren he toiled and travelled with them. Such grand old men are a glory in every age—men of the Gladstonian build who can shape policies for the world in a Parliament House, and, in the intervals of public business, will be found, as was Gladstone often, in the dreary attic of a tenement, breaking the bread of life to some crippled or dying slave of sin. It is a great thing to debate

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## Ohio's New Governor

ON the 8th of January, 1906, Hon. John M. Pattison, the new head of the commonwealth of Ohio, was inaugurated at Columbus, amid signs of hope and enthusiasm for the man and the work devolving upon him. Although he has been all his life a Democrat, yet he declared that the victory which gave him the governorship was not in any sense a partisan triumph; he delivered his inaugural address without using the term Democrat or Republican; and he exhibited in his utterances all the courage of his convictions which he had shown in the campaign. In opposition to the counsels of his party, and to the advice of some of his best friends, in his ante election speeches—even in the one given before the Democratic convention which nominated him—he put emphasis, for example, on the duty of honoring the Christian Sabbath. As it often happens that an issue thrust into a campaign is forgotten when the campaign ends, so it was supposed by some who did not know the man that he would hardly bring this question to the front at the opening of his gubernatorial duties, especially as the feeling in some of the large cities is strong against any attempt to suppress the liquor traffic, the theatre, or baseball playing, on Sunday. The new Governor, however, had no idea of keeping his convictions on this subject in the background, and accordingly he delivered his mind, first, on the duty which is incumbent on the citizen to obey, and the duty of the officers of the commonwealth to execute, the law. The laws on the statute book, he said, are "the will of the people of our great State, and every citizen should obey them. An officer who has taken an oath to enforce the ordinances of a village or city and the laws of the State, and fails to do so, should at once be removed." As the governor now has the power to remove the mayor of a city who fails to execute the laws, this utterance was taken as a warning to every municipality to be on its guard. Next the Governor applied his remarks on law observance to the Sunday question. The laws now on the statute-book in this regard, he said, had been placed there by wise and God-fearing men of another generation, and no community, on the pretence of exercising home rule, could safely ignore or break them. This announcement has given fresh courage to the people who believe in preserving the Sabbath free from desecration by open saloons, beer-garden vaudeville performances, and ball games.

The message of the Governor, furthermore, urged the betterment of the canal system of the State, which has been allowed in portions to fall into decay, so that it may become an unbroken waterway joining Lake Erie with the Ohio River. In this respect he joins issue with those who have been attempting to get hold of the canals of the State for their own aggrandizement. Some of these conspirators, he declared, have been allowed to live in Ohio without either being ostracised or sent to the penitentiary, where they belong. Gov-

ernor Pattison also argued in behalf of an amended banking law, forbidding speculation on the part of bank officials; and providing measures of greater safety for the funds in State banks; he recommended the repeal of the obnoxious "inheritance tax law" passed by the last legislature; denounced the buying and selling of votes as one of the worst of crimes; advocated a law forbidding the giving or acceptance of railroad passes or franks from express and telegraph companies, and another making political assessments on office holders illegal. He took strong ground in favor of preserving the forests that yet remain in the almost denuded State of Ohio, and suggested a measure for the growth of new woodland, as well as improvements in the statutes governing life and fire insurance in the commonwealth.

It is a significant fact that the portions of the message which have a moral bearing—his recommendation that the Braunkock law be amended to make it what it was before its mutilation by the former governor; his avowal that he believed a county local option law was needful, and that additional legislation was necessary in order to place Ohio on a par in this respect with some other States; and his outspoken convictions on the Sabbath question—were responded to by the assembled multitude, including the General Assembly, in whose immediate presence the message was delivered, by tumultuous and long-continued applause. It is hardly needful to add that these utterances have sent a thrill of dismay into the ranks of the saloon power, particularly since the new Democratic Mayor Dempsey of Cincinnati gave at the outset of his administration the most positive instructions to the police of the city that all places of gaming must be broken up, and that the saloons must close in accord with the law at midnight—something that has not hitherto been done since 1889. Whether he will justify the rumor now in vogue that an attempt will be made at once to close all bars and theatres on Sunday, is at this writing not definitely determined.

It is heartening, however, to all good citizens everywhere to reflect on what Ohio has done within a year. New hope and courage are felt throughout that commonwealth in view of the victory won by the united forces of religion and reform. We keep in mind, however, the fact that the large cities of that State have been accustomed for years to open saloons, crowded theatres, baseball parks, and summer resorts in the suburbs—all in full blast on Sunday. Public sentiment has been lowered, and many respectable people have come to accord with the prevailing sentiment in favor of a Continental, rather than a "Puritan" Sabbath. The Roman Catholic archbishop in Cincinnati, in an authorized review for the press, recently avowed the usual custom of that communion—the use of Sunday afternoon for recreations of a pleasant but harmless kind, such as baseball—to be wise and beneficent. The people of that faith, and a vast German population, and thousands of Hebrews, are opposed to the restrictions of the Sunday laws. Hence we foresee the difficulties which beset Governor Pattison and the mayors of the cities of Ohio in their effort to execute these laws. The Governor has, however, announced the right principle—"Either carry out the law, or else repeal it."

We shall watch with solicitous interest the new administration thus auspiciously begun. Meanwhile those who believe in prayer may aptly keep in mind Ohio, when they make mention of governors and "all who are in authority," in their supplications.



## A Walk in Winter Rain

JAMES BUCKHAM.

A GOOD soaking rain in winter, that clears away the snow and uncovers the brown earth, is one of the rare delights of a confirmed Rambler. It grants him a reprieve for a day — perhaps longer; sets the calendar back (or forward) for him, rewarding him with a faint, sweet taste of some milder season ministers to that sense of smell, which Bradford Torrey calls "a sentimentalist," with incense-clouds of delicious woodey and earthy odors; rests his eye, grown weary of the glaring white of a snow-buried landscape; and refreshes his ear with the sound of running water and the soft, purring beat or retreating whisper of the storm. I would rather lose the finest indoor concert by human performers, than give up a walk through woods and fields on a rainy day in winter. God's organ is playing, out there under the trees and where the swollen brook laughs over the grass, and there is a note in that music I have never caught within four walls. I cannot afford to miss it, whatever the ticket costs. So I dress for Nature's concert in rubber boots and old rain-proof overcoat (taking an umbrella for company's sake, as many a hunter carries his gun), and set forth for a five-hours' walk.

We shall not find many of our little wild neighbors abroad in a winter rain. The woods never seem so deserted as then. If I wanted simply to observe animate life, I would stay at home, like most people, when a cold rain is beating down on the sodden earth. But I am not looking for birds and squirrels today. There are certain impressions which one gets from inanimate nature, when there is nothing else to distract the attention, that are worth quite as much in their way as any gratification of a merely scientific curiosity. And one is especially open to these impressions when animal life is not stirring nor plant life growing. The spiritual side of nature comes out best when you are not preoccupied with such things as a note-book or field-glass, when scientific attention is relaxed, and the mind and soul are free to let Nature stream into them, with all those subtle impressions and suggestions and influences which the outdoor world is capable of conveying. Rambles late in the fall, or very early in the spring, or, best of all, in those brief periods in winter when the earth is unmasked by rain or thaw, are often the most fruitful in suggestion, and in a certain reverential elation of spirit which seems to me a part of true religious feeling. I do not at all regret the absence of creature life, at such times. The very silence and desolation of Nature seem to foster a mood in which the Spirit that is in Nature speaks to me with another and more intimate voice than in the heyday of spring and summer life.

This fine, silky, thread-like grass, for instance, that is so commonplace in its summer garb of green, is now almost evanescently beautiful and delicate, as it stirs, wasted and withered by winter frost, in the fitfully moving air! Its light brown is tinged with richest bronzed in the mass, so that at a little distance it seems bathed with faint sunlight,

even under the gray sky. Most lovers of nature have remarked, no doubt, the illusion of bright sunshine falling upon clumps of birch trees in their golden autumn leaf, when the sky is dark with clouds. This reddish-brown wire-grass conveys a like impression, in the drenching winter rain; only its sun-color is darker and richer, like sunset light mixed with gathering dusk. Seen at whatever hour of day, it would convey an evening impression. Its color is an opulent blend of fire and gloom, like the purplish maroon of late summer twilight. This rare color, overspreading the wet hillside, invokes a certain mood, which I know not what else to call than spiritual, in spite of its utter vagueness.

The oaks above, too, just under the crest of the hill, bear fast-clinging, large leaves of a dull barbaric red — only another shade of the same color that glorifies the rocky field below. It is only thin, barren soil that produces wire-grass and dwarf-oaks. More fertile fields and hills are clothed with a stronger stalked grass and trees of more ample proportion. But the timothy of the rich meadows and the beeches and maples of the larger woods are commonplace, on a day like this, compared with the garment of glory that enwraps this thin-soiled, rocky hill. Is there no analogy here to human life? no likeness between these glorified growths and the often results of lives hampered by hard conditions and pinched by sorrows and afflictions? I often think that it is the denied life that is likeliest to shine with heavenly beauty. Not out of prosperity and ease is the soul clothed with its spiritual raiment. There must be hardness in its conditions before this spirit of man is clothed upon with the radiance of some sun-catching transfiguration.

Everywhere the carpet of the woods, exposed by rain, has this same warm, reddish tinge. The omnipresent brakes — those lusty-looking but quickly withering ferns — are almost of a claret shade in the color-heightening rain, whose varnish brings out the sub-tints as shellac does the delicate grain of wood. The frost touched mosses underfoot are of a rich maroon color. Even the dead leaves, so thickly scattered over the ground, show, especially in the oak-thickets, a tinge of reddish brown under the rain. In every clearing, where the new shoots of birch and maple are thrusting up, you may see a jungle of dull red sprouts. All this unobtrusive glow in vegetable growths lends a pronounced cheerfulness to the winter landscape. The woods look anything but sad and gloomy today. My spirits are quickened and warmed, rather than chilled and depressed, by my surroundings. There is really nothing depressing in Nature's winter aspect, if one can view her without that somewhat ghastly mask of snow. The glance that goes below the merest surface of things reveals so much of real and touching beauty, so much of latent and abounding life — life not overcome, reduced to the semblance of death, but resting, recuperating, biding in hope and confident gladness —

that the truly discerning soul should be lifted up, elated, by this atmosphere of expectancy and trustful cheerfulness that seems to envelop all things.

Viewing the winter aspects of Nature in this mood, one may have a feeling akin to that expressed by Mr. J. E. Chamberlin, in his "Listener in the Country," when he says of a certain desolate tract of woods, lately ravaged by fire, but beginning to show traces of returning life: "The poet, indeed, might turn away from the place with a shudder. . . . My first impulse was to run away from so much desolation. I remained, and found more of divinity here than I could have guessed: two great gods, indeed, walked side by side in beautiful agreement, the divinities of Destruction and Creation: the force which tears down, and the force which builds up."

My long afternoon walk in the rain has taken me through a territory much devastated by the axe and by fire, yet I am impressed by the inextinguishable hopefulness of Nature, evidenced on every hand, even in this inclement season and this ravaged waste of barren woodlands. On every twig I find buds already formed and waiting the "Open Sesame" of spring. Every burned tract has immediately begun to send up its new manifestations of unconquerable life. The fresh shoots are so clean, so sound, so free from any blight or blemish, that I love to look at and handle them. They testify of uncorrupted, abounding life, of the eternal healthfulness and fecundity of Nature.

As I continue on my way, I find a brook lined, under water, with vivid green watercress, and, a little farther on, a spring-fed swamp, where skeins of matted grass, green as emerald, trail in the unfrozen pools. One cannot go far on a country walk, even in winter, without finding some place where Nature's pulse is blithely beating. I come home, gladdened by what I have seen and felt; heartened not only by healthful exercise, but by the mood and atmosphere of God's outdoor world in its most trying season; surer than ever that under every seeming aspect of death, in earth or in man, lies a vast and serene vitality, which is as immortal as the indwelling God.

Melrose, Mass.

### Death-bed Observations

IN regard to the recent statements of Dr. Osler concerning death-bed observations, I would say that Dr. Osler may be right in saying that men die as they live, but to say that they are uninfluenced either in life or in death by the thought of the future life is, I believe, far from the truth. It is the nature of most diseases that prove fatal to render the patient unconscious, or partially so, long before the hour of death comes. . . . I think it is of much greater importance to know that men are influenced by the thought of the endless life while they are living in health and strength than to know that they are influenced by that thought in the hour of death. It is good to die well, but it is much better to live well, and, if we live as the immortal children of God should live, the thought and the hope of immortality will not forsake us in the hour of death. — Rev. Daniel H. Overton, D. D.

— Utility is not all of life. Every cornfield has a margin where wild violets grow.



# BOSTON METHODISM AND FOREIGN IMMIGRATION

REV. E. T. CURNICK, D. D.

BOSTON contains more foreign tongues than did Jerusalem on the Day of Pentecost. The United States Census of 1900 enumerates over forty countries from which persons have come and settled in Boston. I will give a list of those countries which have sent more than a thousand persons to our city :

Ireland,	70,147
Canada (including the French),	50,282
Russia,	14,995
Italy,	13,738
England,	13,174
Germany,	10,523
Sweden,	5,541
Scotland,	4,473
Poland,	3,832
Norway,	1,145
Austria,	1,115
China,	1,065
France,	1,003

We have people in Boston from "India's coral strand," from "Afric's sunny fountains," from the palm-crowned Pacific Islands, from Cuba, "Pearl of the Antilles," from far-away Australia, from almost every nation in Europe, from Canada's cities and forests, and from South America and Mexico.

In 1900 the total population of Boston proper was 560,892, of which number 197,129 were foreign born. At my request Mr. Charles F. Pidgin, chief of Bureau of Statistics, kindly tabulated for me the number of persons in Boston in 1900 whose father or mother, or both, were foreign born. He found the number to be 205,209, a few thousand in excess of the foreign born. Adding the two numbers together, we have a total of 402,338 who in 1900 were foreign born, or children of the foreign born, leaving 158,454 native persons born of native parents. We thus see that 71 per cent. of Boston's population in 1900 consisted of persons born in other lands, or whose parents (one or both) were foreign born. Today, of every 100 citizens of Boston you meet while walking along Washington or Tremont Streets, at least 71 will be foreign born, or children of the same. This will at once appear if you study the faces of those you meet. How seldom one sees the typical "Yankee" face of other days! Instead, one meets the olive-colored sons of Italy, or the ever-persisting Jew from Russia, or the English type from Nova Scotia or New Brunswick.

The present population of Boston is 595,380. This shows a gain in five years of 34,488, or 6 per cent. and a fraction. It is yet too early to determine the per cent. of foreign-born in this increase, but surely it will surpass the increase of the five years before 1900.

## What is Methodism's Relation

to this stupendous aggregation of humanity born on a foreign shore, or born in the first generation of foreign parents? Our responsibility to these thousands is as high as heaven. Nothing can be more important than for us to estimate our resources in dealing with this mighty problem. The cold figures of Methodism's numerical strength in Boston have a tendency to chill one's blood, and at once either to discourage, or arouse to renewed endeavor. I am sorry to say that, while

Boston's population during the last five years has shown an increase, Methodism in our city has actually declined. In 1900 we had in the 26 English-speaking churches in Boston 508 probationers and 5,619 full members. In 1905 the Minutes reported 495 probationers and 5,322 full members. This shows a loss of 13 probationers and 297 full members. Glancing now at our work among foreign-speaking people, we find in 1900 in the Italian Church 62 probationers and 115 full members. In 1905 there are 37 probationers and 95 full members — showing a loss of 25 probationers and 20 full members. This is somewhat offset by the fact that, since 1900, we have organized a work among the Norwegians and Danes which reports 4 probationers and 16 full members. Since the year 1900 our Swedish members have been transferred from the New England Conference to a newly formed Swedish Conference. In 1900 our Swedish churches in Cambridge and Boston reported for the whole 37 probationers and 186 full members. In 1905 the Boston society reported 7 probationers and 150 full members. There are a number of small colored Methodist churches in Boston under different names. In counting up the available resources of Methodism in Boston our deaconesses should be mentioned, for they are practically city missionaries, and do a vast amount of good among the poor and suffering.

It is always interesting, and if done in a proper spirit always profitable, for one denomination of Christians to compare its status with other denominations in a given city. I have, therefore, taken pains to gather the statistics of three of the leading denominations of Boston, to see how they stand related to this problem of foreign immigration. Rev. D. W. Waldron, secretary of the City Missionary Society of Boston Congregational churches, has kindly furnished me statistics as to the standing of Congregationalism in Boston from 1900 to 1904, their year book for 1905 not yet having been published. The figures show a slight increase in membership during the four years.

1900			
Number of members in English-speaking churches,			11,101
Number of members in Swedish Church,			244
" " " Norwegian "			63
			11,408
1904			
Number of members in English-speaking churches,			11,226
Number of members in Swedish Church,			404
" " " Norwegian "			85
" " " Italian "			78
" " " French "			96
			11,889

This shows an increase of 463 members, the increase being mainly in the foreign-speaking churches.

Our Congregational friends are in advance of the Methodist Church in their city missionary work. Last year they employed 25 city missionaries, who did a great amount of visiting among the poor and needy. Their receipts for the year 1904 were about \$24,000, while ours were about \$7,000.

Let us now look at that other strong spiritual force in Boston, the Baptist denomination. Like the Congregational-

ists, their year book for 1905 is not yet published, so we shall have to take the four years from 1900 to 1904. I am indebted to Rev. E. C. Herrick for the figures. In the former year the Report shows as follows :

1900	
Number of white English-speaking members,	12,444
Number of colored English speaking members,	1,213
Number of English-speaking Swedish members,	293
Number of English-speaking German members,	181
	14,091
1904	
Number of white English-speaking members,	11,977
Number of colored English speaking members,	1,245
Number of English-speaking Swedish members,	342
Number of English-speaking German members,	156
	13,720

Here we find a loss of nearly 500 among the white English-speaking churches, but a gain in each of the other churches. I am told that when the new year book is published it will show quite a gain over last year, and 1904 in Greater Boston shows a gain over 1900 of 1,111.

One of the most influential and successful branches of evangelical Christianity in Boston is the Protestant Episcopal Church. It has the finest church building in New England, and in recent years it has been the most prosperous denomination in the city. Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, at my request, kindly prepared for me the following figures :

1900	
Number of English-speaking communicants in Boston proper,	10,481
Number of communicants in Swedish Church,	228
	10,659
1904	
Number of English-speaking communicants in Boston proper,	11,682
Number of communicants in Swedish Church,	819
	11,951

Here we have an increase in four years of 1,292 communicants, which is an excellent showing for this particular branch of Zion, and relieves to some extent the unfavorable general situation.

When we summarize the results of these figures as showing the condition of these four Protestant denominations in Boston, upon which much of the spiritual life of the city depends, we are

## Filled with Concern and Alarm.

While the city is growing in population, these evangelical churches, excepting the last, are barely holding their own, or are retreating. If these God-honored forces of righteousness are to be weakened, who shall save the city? Do we wonder that crime is on the increase in our midst, that men are looking into the future of Boston with deep foreboding?

I do not believe that these denominations will continue to mark time, or to retreat, but that they will gird themselves for yet mighty conquests for the Master in Boston. But as Methodists we must change our attitude toward this subject of the foreigner in our midst. Instead of

finding excuses for our leanness in the changing population, let us measure our available resources before God.

1. While it is true that we have in Boston people from every clime, it is also true that most of our foreign-born speak the English language. The bulk of our foreigners come from Ireland, Canada, England and Scotland. Of the 197,000 foreign-born in 1900, 137,000 were from these countries, practically all of whom speak English. If we count the children of the first generation of these foreign-born, we shall find as many more, or 274,000 English-speaking foreigners, or children of the same. Of these 140,000 are Irish, and we know that most of such are firmly entrenched in the Roman Catholic faith, and it is difficult to turn them to Protestantism. Perhaps this is not as difficult a task as we imagine. Have we not taken counsel of our doubts, and failed to make the attempt? What church has made an honest, earnest and loving effort to lead them into the paths of Protestantism?

But, waiving this matter, we still have (omitting the 3,000 French Canadians) 64,000 English-speaking people from Canada, England, and Scotland; and, adding their children, we have 128,000. Now, it is true that many of these are already in our Protestant churches, but it is also true, sad to relate, that many thousands of these never darken the doors of a house of worship. Count all the members of all our Protestant churches, and the number will fall far below the number of English-speaking immigrants and their children, not to mention the 158,000 of native-born persons of native parents. Here is a vast constituency at our doors, and Methodism ought to ask why she is content with 5,000 members when such a white harvest field is waiting for her reapers. There are plenty of available people in Boston to reach and to save — enough to fill all our churches. It must be that the faith, effort, and zeal to save them are lacking.

2. Let us remember that we Methodists have a theology which appeals to these people; that regards the babe in his cradle as in covenant relations with God through Jesus Christ; that offers a free and full salvation to every son of Adam who will believe in the Son of God. With our splendid doctrines and superb machinery we ought to constrain multitudes to come to God, as doves to their windows.

How shall this be done? I have space only to suggest a few methods of work:

1. Let every Methodist church in Boston have a glorious revival of religion this winter, led by the pastor and official board. It can be done by earnest waiting upon God in prayer, and zealous work among the unsaved.

2. Invite the foreign people in each church locality to become a part of the church; to hold their meetings in the church edifice at an hour when no other service is being held. Show them in every way possible that they have the love, sympathy and fellowship of the church members. Every society could thus become a missionary force in its own neighborhood.

3. We should increase greatly the money resources of the City Missionary

Society. Under its efficient superintendent this organization should be able to put many more missionaries into the field.

4. Every Methodist church in Boston should adopt to a greater or less extent institutional methods of work, and thus by administering both to the bodies and souls of men, by the persuasive power of love compel them to come in, that God's house may be full.

*Boston, Mass.*

## THE POSTMAN

REV. WILLIAM B. NORTON, PH. D.

A treasure bearer he. No pirate bold  
Ere hid in cavern vaster wealth of gold.  
No banker's cleric with his firm-held sack  
Ere bore such guerdon as the postman's pack.

To Papist and to Protestant the same  
Confessor father he, without the name.  
And all that solemn priest has ever heard,  
The postman learns by smile or frown or word.

A prophet real is he. What he receives  
Is what he gives, nor questions who believes.

To some comes joy, to others grievous pain.  
He portions each — then passes on again.

Of happiness he holds the golden key:  
As unto others even so to thee.  
Who sends most oft the message from his door,  
To him the postman brings the greater store.

*Evanston, Ill.*

## WEST CENTRAL AFRICA MISSION CONFERENCE

"KIMBADI"

THIS Conference, although at first appointed to meet in June, did not actually convene until October. Bishop Hartzell, in his visitation of the other work of his extensive diocese, was delayed much longer than he originally planned. He arrived in Loanda from the East Coast, Sept. 26, and Bishop Scott from Liberia came the next day. The meeting was by prearrangement for a joint visitation of the Angola work.

Loanda is a city of importance, the largest on the West Coast of Africa. We have here a fine property of two large buildings on five acres of land situated on a high bluff overlooking the city and harbor. A well-paved and shaded avenue passes in front of the mission, and just beyond it is the extensive native quarter. A flourishing evangelistic and school work goes on here. The enrollment in the school is 120, and it is patronized by some of the best people of the city. Just previous to the Bishop's arrival a new law was promulgated by the Government which threatened to destroy our school work. Bishop Hartzell twice waited on the Governor General about the matter, who, after consultation with his council, informed the Bishop on his return from the interior, that our schools were much appreciated and should go on as heretofore without any hindrance. Rev. Robert Shields is the pastor here, and his wife is principal of the school. Miss L. M. Mason, who is known to many readers of ZION'S HERALD, in which her departure for Africa was so recently noticed, has made most remarkable progress in the acquisition of the Portuguese language, and is an efficient teacher in the school.

Her talents as a musician are greatly appreciated both in the school and in the church services.

The Bishops, with other workers, left Loanda for the interior, Oct. 6; 225 miles can be covered by rail to Lucalla, beyond which it is 55 miles to Quiongoa, where Conference met. This latter stage is ordinarily done by hammock carriers or on foot, but this time for various reasons it was thought more advantageous to buy riding animals in Loanda, which at the end of the tour were sold at the railroad. Bishop Scott bought a mule, and Bishop Hartzell a Cape Verde pony, and each found use for his experience of earlier days in horsemanship.

Conference opened at

Quiongoa,

October 12, and lasted till the 17th. The missionaries present were: W. P. Dodson and wife, Robert Shields, Herbert C. Withey, Ray B. Kipp, O. M. Moody, Walter B. Williams, Mrs. Mary B. Shuett, Miss L. B. Turner, and Miss Florinda Bessa. Of these Mr. Withey was able to be present at only the last session, he being just recovering from a severe and prolonged hematuric fever.

The usual business of Conference was thoroughly attended to. One important item was the consideration of plans for the training of native workers. The presiding elder's report indicated a hopeful situation all round. Bishop Scott presided at two sessions, gave an address on the work in Liberia, and preached to the natives through an interpreter on Sunday. The statistics of the Angola work are as follows: Members and adherents, 564; baptisms, 72; Sunday-schools, 7; scholars, 301; churches, 8, value, \$10,800; parsonage homes, 3, value, \$22,150; value of other property used in the work, \$8,100; paid on buildings, \$2,800; paid on debt, \$1,800; property of W. F. M. S., \$1,300; collected for self-support, \$1,705; collected for other purposes on the field, \$806; total collected on the field, \$2,311; day schools, 6, teachers, 10, pupils, 167; native local preachers, 6, teachers, 8, others, 18, total native helpers, 32.

The Mission Press,

although hampered by the fact that its superintendent, Herbert C. Withey, has been obliged to spend most of his time and strength in other labors, has done good work. Considerably over a million pages of Scriptures and other Christian literature have been sold or given away by colportage and otherwise since the Conference of 1902. Of these a quarter of a million were printed by Mr. Withey and his native boys.

A communication from the British and Foreign Bible Society of London was presented at Conference, requesting that Mr. Withey be released from other responsibilities for two years, one of which might be spent in America, to finish the translation of the New Testament into Kimbundu, his salary for two years, as well as the expense of publication, to be borne by the Bible Society. Mr. Withey's condition of health was such that it was the unanimous judgment of all at Conference that he should leave the country at once; so after twenty years in Africa since he came out as a boy twelve years old, having had only one previous furlough, he goes to America to recuperate and prosecute the work of translation.

A sad loss befell the Mission soon after Conference in the death of Rev. Oliver M. Moody, from Indiana, a young man and a most promising worker, who had only been in the country about a year. His sickness was not, however, anything that



could be laid directly to the African climate, it being pleuro pneumonia, from which he had previously suffered two attacks in America. His death occurred, Oct. 31.

On Oct. 24, Bishop Hartzell, in company with Presiding Elder Dodson and Matthews Inglez, a native worker, left Quilongoa for a

#### Seven Weeks' Tour

of the other stations, including those manned by natives, visiting also new districts in the regions beyond in which it is proposed to open new native stations. Bishop Scott accompanied the party as far as Quessua, 75 miles, from which place he had to return to Loanda in order to take the steamer which would put him in Liberia in time for the Conference there. The Quessua station is beautifully situated on a mountainside looking out over an extensive plain. A clear, perennial stream of water springs out of the mountain and waters the valley below, part of which is under cultivation. It is an important point, and plans are laid to greatly develop the work there. The W. F. M. S. Girls' School at Quessua under Miss Collins is a creditable success. The Sunday the Bishops spent here was a full day, the services including love-feast, sermons, baptisms, reception of members, and Sunday-school.

Bishop Hartzell had many interesting and novel experiences on the rest of this trip, meeting with native workers and native chiefs, and putting the work in better shape as to its organization. The rainy season was on, the streams swollen, and the frequent sloughs full of mud and water. The Bishop's pony served him well, but could not be depended upon in these difficult places. Mr. Inglez' riding ox would then come into requisition, and when the Bishop had mounted him would plunge in and swim, wade, or wallow through to the other side. Once he threw the Bishop into the midst of a slough, who then had to wade out waist-deep in mud and water, and dry himself in the sun as he went on his way. Again the ox so sank in the mire that the Bishop had to get off and extricate himself as best he could. Crossing the Lucalla river twice in a dug-out canoe, the Bishop held his pony's head while he swam alongside; and while cantering along the path another day the pony's fore feet went into a hole and his rider took a straight tumble over his head.

Bishop Hartzell had fever at Tomba station, but a good sweat and heavy doses of quinine brought him through all right, notwithstanding that he was caught out in the rain next day and thoroughly wet. At the end of his tour, when he took ship in Loanda for the Madeira Islands, he had apparently stood the trip all right and was in excellent health. In America he hopes to secure eight new workers for Angola, and they are much needed.

Dec. 5, 1905.

#### Light for the Lightless

"My church is done, though not finished," writes brave Superintendent Parsons from Fairbanks, Alaska, "and we have been in it three weeks. Finished, with the lot, it will cost \$2,000, and with the Church Extension help, I expect to have it all paid for before the annual meeting. I have established a reading-room, and it is open every day. Many men come here instead of going to the saloons and dance halls. I need reading matter all the time, and when you are through with a magazine and can mail it to me, you will be helping us up here. I have asked Dr. Carroll to send me several at my expense, but two or three of a kind are all right when twenty or more men are reading at the same time. We are all well, and though out of the world, enjoy our work here."

Let us send our magazines to Rev. Dr. John Parsons, Fairbanks, Alaska.

#### OLD MINISTERS

GEORGE BANCROFT GRIFFITH.

THE Rev. Charles Henry Smith, who was born in Woodstock, Conn. — which was also the birthplace of Henry C. Bowen, publisher of the *New York Independent* — is now in his 88th year. His first charge was the Methodist Episcopal Church at Derry, N. H., where he preached in 1853; and though superannuated in 1887, he still preaches quite often and with much of his old time fervor. Mr. Smith long enjoyed the distinction of being the best reasoner in the New Hampshire Conference, and his countenance still beams with intelligence, devoutness and benignity. In spite of the weight of years, he is today a tall and muscular man, and is the senior Methodist clergyman in New England who occupies a pulpit. His son, Rev. George A. Smith, is the pastor of the Methodist Episcopal Church in East Lempster, N. H., the home of the writer. Rev. Charles Henry has a summer home at Sandown, N. H., and still cultivates several acres, always kept in the best condition, partly in market gardening, during the summer months. He spends his winters with a talented and faithful daughter in Haverhill, Mass. This aged minister warns and rebukes with great plainness of speech; yet, in addressing the impenitent and heedless, how pathetic are the tones of his speech! How lovingly and urgently does he plead! His voice rings out the admonition to "flee from the wrath to come." Then, in subdued, soft cadences, he appeals to the sinner to speed away to Christ for refuge. Sinai and Calvary are always in close proximity in every sermon he delivers.

Of these venerable fathers in Israel, the next in age and activity is Rev. Josiah Hooper, of Mill Village (Goshen), N. H., who, though partially blind, frequently preaches, and sometimes miles away from his residence. Father Hooper, as he is now lovingly called, is in his 86th year, and began his labors as a minister of the Gospel in the Maine Conference, at Wells, in York County, in 1847, where he remained two years. Father Hooper was born at East Limington, Maine, and is in every sense a self-made man. His address at the veterans' banquet, given at Claremont, N. H., during the 76th session of the New Hampshire Annual Conference, will long be remembered. Father Hooper preached the Old Home Day sermon at East Lempster, N. H., Aug. 20, to a large and appreciative audience. His sermons are still methodical, instructive, searching and thrilling. His text is always some pregnant passage of the Bible, and is announced as if he meant to unfold and apply the very truth couched in that text. It is not selected as a mere motto to his discourse; sermon and text are vitally linked. It is not generally known that Father Hooper preached the first sermon that was delivered on the summit of Mt. Washington. And still, as then, he kindles with the expansion of his glorious subject.

Rev. Bartholomew Otheman, who died as the senior Methodist clergyman in New England, in 1880, at the age of 84, preached in my native city, Newburyport, Mass., seventy-eight years ago, and after sixty-five years in the active ministry, was as alert physically as ordinary men at seventy, and mentally as clear-headed as ever. He exhibited no thought of giving up his ministerial labors as late as 1878; and, in fact, during that year married a lady of forty years. He lived on High Street, in that city by the sea, the next door to the distinguished Dr. Leonard Withington, a divine and well-known author, of

the Congregational denomination, who lived to the ripe old age of 92. Then both were young, with only the ordinary chances of life, and both looked up to their seniors for guidance and advice. Yet each lived to be the oldest of the denomination to which he belonged, Dr. Withington being sixty-three years a pastor, two years short of Mr. Otheman. There was this difference in their service time: Dr. Withington settled at 28, and Mr. Otheman at 17. Both stood like pillars on their Zions, striving for the truth as they understood it, but witnessing very different results.

Though orthodoxy still may have the lead in New England — the puritanic being the marked feature of our society — it has relatively lost; other "isms" have had more rapid growth, and Methodism most of all the Protestantisms. The six New England States, when Mr. Otheman took the field, were all in one Conference, and that poor and feeble — almost despised of men, and especially scorned by the unbelieving; but our dear brother in Christ lived to see it rich and powerful in numbers and influence, even in what were originally Plymouth Colony and Massachusetts Bay; and in the country the first and strongest of all. Their chapels have grown into churches, and their churches, spireless and unadorned, as plain as their preachers' coats and the semi-Quaker bonnets of their women at that date, have grown to stately edifices with marble fronts and gilded spires leaning against the sky. "We're building one a day," is now a back number. The handsomest church in America, such as the Wesleys and Whitefields and Fletchers and Asburys denounced for extravagance and ungodly adaptation to the world, is Methodist. All of this change passed before the eyes of Rev. Mr. Otheman, and much more that we have not space to delineate.

In passing we would call attention to the interesting fact that one of the old three-decker pulpits, and one from which John Wesley himself preached, is still in use in Christ Church, Macclesfield. The lessons are read from the lower portion, the prayers in the middle portion, and the sermon is preached from the upper pulpit. It was in this church that Hester Ann Rogers, whose journal and letters have made her name immortal in Methodism, was converted at a sacramental service at which John Wesley assisted.

East Lempster, N. H.

#### He Peddled Gossip

HE was a presiding elder, and had abundant opportunities to acquire and distribute gossip. Each quarterly meeting furnished him a lot of interesting material to relate in confidence to the next preacher he met. It was inside information. It made the elder a very interesting visitor. He told Ball about A, and C all about B, and so on down the list. He peddled gossip around the district. He carried nothing else. He finally lost the power to do anything else well. His light failed. Preachers and churches looking for information and inspiration got gossip. The quality of even that grew steadily worse, as the man himself did. The habit became fixed upon him. He created a district of gossiping preachers. The men who could not stand it got out. The ministry degenerated. The kingdom languished and almost perished. Vision ceased, with the usual result. Part of the gossip was mean, part of it only trivial, some of it unclean and unkind. But he peddled it. This is that presiding elder's biography in three words: "He peddled gossip." — *Northwestern Christian Advocate*.

# THE FAMILY DEPARTMENT

## "Above"

JENNIE E. SHEPARDSON.

Above the mists and the darkness,  
Above earth's sinful stain,  
Into the light of the heavenlies,  
Far above all principalities,  
Jesus has gone to reign.

And yet He stoops from the glories  
One struggling soul to win;  
Passeth the hosts of the angel bands,  
Bendeth His ear, and reacheth His hands,  
To save one soul from sin.

Above the fiercest temptations,  
That come like poisoned darts,  
Trying to steal an entrance within,  
Seeking to capture the soul by sin,  
Striving to win our hearts, —

Above temptation is Jesus;  
Yet He has felt the same,  
He knows how hard and bitter the fight,  
Swiftly He comes with His power and  
might,  
Because He knows our frame.

Above the fears that o'erwhelm us,  
And seek our hearts to fill,  
Fear of temptation, of evil, of stain,  
Fear of trouble, of sorrow, of pain,  
The fear of coming ill, —

Above all fear is our Master,  
But yet He marks our tears,  
Heedeth our struggling, agonized cry,  
Cometh Himself, with power from on high,  
To save His child from fears.

Above the billows of sorrow  
Which 'thwart our paths must roll,  
Sickness and suffering and open grave,  
Pain, grief and heartache, wave upon wave,  
Billows that crush the soul, —

Above all sorrow is Jesus.  
But yet our Saviour cares;  
No child of His can suffer or grieve  
Without His presence. He comes to re-  
lieve,  
And all our sorrow bears.

Above, our Lord has ascended,  
Where there is endless day.  
No sin, no sorrow, no fears are there,  
No struggles, no pain, no anxious care,  
And tears are wiped away.

Above, far above, yet never  
Severed from His great love;  
Holding us fast with His mighty hand,  
He leads us up and on, till we stand  
With Him, far, far above.

## Thoughts for the Thoughtful

### Starting Out in the Fog

ON many a seacoast and in many an inland valley it is often necessary for one who sets out in the morning to start in a fog. Dreary and disheartening enough it is. The horizon is shut out, the light is dull and leaden, the air is chilling and dispiriting, life looks blank and dismal. It seems as if nothing were worth while, or would ever be again. But by and by a silver glow pervades the atmosphere. After a little a rift appears overhead, with the deep blue beyond. And then, swiftly, strangely, splendidly, the fog is gone as completely as if it had never been, and everything, near and distant, stands out clear, bright, beautiful, bathed in sunshine. The day takes on a meaning, the world is fair again, life resumes purpose and perspective.

"God's in His heaven —  
All's right with the world!"

Many an untried experience in life is a starting out in the fog. Confronted by a gloomy atmosphere and concealed horizon, we enter it blindly and cheerlessly. For a time there is no sunlight or range of vision. But sooner or later come glows, rifts, and finally the fog rolls away from the experience, whatever it be, and we see what it all means.

If you are starting out in any new experience, at the call of duty, in a fog, unable to see what it means, or what good can come of it, remember that it is the nature of fogs to break and of the sun to shine, sooner or later, upon every landscape of God's earth and upon every part of our experience. — *Wellspring.*

### Duty of Joyfulness

LORD, many there be that try to show they are Thy people by showing their tears; but I say with Thy Psalmist, "Let all those that put their trust in Thee rejoice." How shall I tempt the world to bathe in Thine infinite sea if I myself am

seen standing in the shallows and shivering with the cold? Who shall believe in the ocean of Thy love if the ships that sail thereon have lowered their flag in sign of mourning? If men see the inhabitants of Thy heaven arrayed in black robes, will they not justly say, "These are they that to this hour are in great tribulation?" Do not let them wear black robes, O my Father! For all that have come out from the far country, bring forth the bright garments! Clothe them in white, deck them in jewels, greet them with feasting; teach them that, for a converted man, it is good to make merry and be glad! Turn all eyes that wait on Thee to the rising sun; may light be sown for the righteous and joy for the upright in heart! May Thy beauty make us buoyant; may Thy grace make us glad; may Thy kindness make us kinsmen; may Thy sympathy make us social; may Thy forgiveness make us fellows; may Thy charity make us cheerful; may Thy love make us light-hearted; may the faith in Thy truth make us free from trembling! Let all who trust in Thee unfurl their flag of rejoicing! — *DR. GEORGE MATHESON, in Christian World.*

If despair assail thee,  
Trust in the Lord!  
He will never fail thee:  
Help He will accord!  
Dark though the night,  
Soon will dawn the light,  
And the springtime rapture  
Follows winter's flight!

Storms may be fearful,  
Waves rolling high;  
Keep a courage cheerful;  
Our God is nigh!  
Calm be thy heart!  
God will take thy part  
When thy foes surround thee;  
Safe with Him thou art!

— *NATHAN HASKELL DOLE, in Christian Endeavor World.*

## THE COMFORT CLUB

HELEN HUNTINGTON-NOE.

"Underneath the winter snows  
The invisible hearts of flowers  
Ripen for blossoming;  
And lives that look so cold,  
If their story could be told,  
Would seem full of love and spring."

"MISS CHALMERS is the last person I would go to in any real trouble," said the tall, unfashionably dressed girl to her companion, as they passed the carriage where a lady stood talking to the black-robed occupant. "She is always very nice to me, but she doesn't really care. She thinks it's her duty as a church member to appear interested. When you are really sad, you want a little sympathy" —

The voice, which was very low and gentle, dwindled off with the noises of the street, and Miss Chalmers turned to her friend in the carriage with a flush of chagrin on her delicate face.

"Of course she didn't see me," she said, "and I'm very glad she didn't, or I should have missed her frank opinion. You see what I have for my pains. That girl is a stranger in the city, whom I picked up in the lobby of St. Andrew's Church and brought into my class. I've done a good deal for her, and that is how I'm repaid."

"Too bad!" Mrs. Treadway murmured, inadequately. She was not greatly interested in Miss Chalmers' charities, nor, indeed, in anything else, for it seemed that nothing in the world would ever touch her heart again. The crushing blow of her bereavement had left her cold and listless, and too sad to think of other lives.

"Of course I ought not to care for such little things," said Miss Chalmers, as she took her place beside her friend, "but it is discouraging. It seems hardly worth while to do anything for that class. That girl, for instance, seemed rather nicer than the average working girl — in fact, she is quite refined — and one would naturally expect something better of her."

"What have you done for her especially?" Mrs. Treadway asked, unenthusiastically.

"Well, in the first place, I took the trouble to call on her at her lodgings on the East Side, which, you know, means something to me with all my social engagements. Then I induced her to join our Comfort Club" —

"A Comfort Club? You didn't tell me about that, did you?" Mrs. Treadway interrupted, with a faint show of interest.

"It was my own idea — sort of a mutual-comfort organization. We have pretty membership badges, and the girls meet once a week at different houses where they exchange ideas and confidences and help each other. Miss Gray and Miss Phillips and I entertain them alternately, each giving up one evening a week for their pleasure, and it is really quite a task, as those girls are hard to interest. I have taken particular pains in Miss Travers' behalf because she seemed so



sad, and so very timid and reserved."

"Evidently she has some trouble."

"She is simply discontented with her lot—that is all. The more you do for those people, the more they want done."

"Where did you say she lives?"

"In the new tenement flats on the East Side, with her brother, who is trying to work his way through Columbia College. She has some office position down town and keeps house for both, and he works evenings to help defray expenses. That was her brother with her, I suppose."

The carriage stopped before a beautiful house on the avenue, where Miss Chalmers alighted with a pleasant word of thanks, and Mrs. Treadway ordered her groom to turn about and drive slowly down the avenue, in a vague hope of overtaking the plainly-dressed couple, and presently she came face to face with the girl, who plodded listlessly between the gaily dressed throng, alone. It was Saturday afternoon, and holiday crowds were abroad seeking the noisy pleasure of streets and parks, but the girl's good, tired face showed no interest in her surroundings. Mrs. Treadway stopped and beckoned the stranger, who happened to look up just as the carriage drew close to the curb.

"Isn't this Miss Travers?" the lady asked. "I think I've met you at St. Andrew's Church, haven't I? Seeing that we are both alone, I thought you might be willing to accompany me on a drive through the park."

The girl accepted her invitation timidly. As she leaned back among the cushions she glanced up at the wan, weary face under its sombre crape veil and sighed involuntarily. For some moments neither spoke as they rolled along under the green, fragrant canopy of park foliage; then suddenly Mrs. Treadway put her hand on the shabbily gloved one beside her, and said: "Tell me what is troubling you. Perhaps I can understand, for I, too, suffer."

A look of amazed uneasiness flashed across Clara Travers' face, and she shrank back sensitively. "I overheard what you said a few moments ago when I passed you on the avenue," Mrs. Treadway explained. "Can't you trust me? Then I will tell you of my trouble first—a trouble which makes it terribly hard even to live, because everything in the world looks hopelessly dull and dreary. Three months ago I lost my only child, a young man of twenty-one, a sweet-natured, brave, buoyant lad, whose life was full of brilliant promise. After his graduation I sent him on a pleasure trip to Japan with friends. When the ship sighted the Nippon coast a furious storm arose, and the captain ordered all the passengers to stay below. My son did not realize the danger fully, so he ventured on deck, and before any of the crew could prevent it, he was washed overboard and drowned. They did not even recover his body. If I had only died when they told me! But I lost courage and hope and faith in everything; even the comfort of religion was swept away in that terrible blow. It seemed so needlessly cruel, so unjust, to take him away in the flower of his glorious youth and innocence! I don't know just why I am telling you this, for

I have never before spoken of it to a stranger."

Her voice was full of unshed tears, but her eyes were hard and bright as polished stone as she looked unseeingly across the blossomed landscape.

"Oh, I'm ashamed to complain of such little things as my trouble!" the girl exclaimed, impulsively. "If I should lose Robert, I should die, too. I could not bear it!"

"Robert is your brother, I suppose?"

"Yes. While I have him, I ought not to fret about little things."

"Tell me about those little things," Mrs. Treadway urged, kindly.

"We are orphans, Robert and I, from the country. There was nothing left when father died, and as Robert wanted a good education more than anything else, we came to the city and began to work our way alone. Robert tutors several young men, and I work in a down-town office, and between us we manage to make ends meet. But it is so inexpressibly lonely! You would never guess the sadness and dreariness of being alone in a great city with never a soul to care whether you live or die! Robert works evenings in a night school, which leaves me alone in our little flat. I am too dull and commonplace to attract young people. I know no one but the girls of Miss Chalmers' class, and they don't really like me—they simply talk to me because it is their duty. I am not ungrateful to Miss Chalmers, but I feel so remote and friendless in her presence. It is the same with Robert, who is too proud to make advances; so we try to deceive each other by our forced cheerfulness, with our hearts full of the ache of loneliness."

"Be thankful you have each other," Mrs. Treadway said, in a voice of piercing sadness. "There is nothing so terrible in this world as the separation of death."

The girl reached out impulsively and closed her hand over the passive one on the afghan. "I am so sorry," she whispered, tremulously.

"Will you come to see me tomorrow night?" Mrs. Treadway asked, abruptly.

"The Comfort Club meets tomorrow night, and I've promised Miss Chalmers to be present."

"The Comfort Club?" Mrs. Treadway repeated. "I like that name. Do you really get comfort from it?"

"No," Clara answered straightforwardly. "Perhaps the fault is mine. I am too dull to entertain other people. I shall withdraw tomorrow."

"I like that name," Mrs. Treadway said, thoughtfully. "I, too, have tried so earnestly to help others just to lessen my own trouble, but failed absolutely. I wonder if God withholds His blessing because my motive is so selfish? Deeds without love, 'like a tinkling cymbal.' I wish I could try again. Surely we could help each other because we both have known trouble and loneliness."

The second Comfort Club began with two members—Mrs. Treadway and Clara Travers. Mrs. Treadway obeyed her impulses by speaking to the sad-faced wayfarers in the city parks and among the vast army of the unemployed, friendless strangers thronging the great city, and Clara helped her as much as she was able, in her ministry of comfort

and cheer, and in so doing lightened her own burden wonderfully. There were so many lonely, sad-hearted strangers among the grim, silent throng, so many sweet-natured, timid vagrants starving for the lack of human sympathy! Clara grew to wonder how she could have murmured at her own lot; and Mrs. Treadway wondered also, and found her trouble growing softer and sweeter under the warmth of the loving-kindness that met her advances at every turn.

By fall the Comfort Club numbered twoscore working members, each of whom had pledged herself to "pass the kindness along" at any time or place, according to her means and opportunity. The following letter awaited Miss Chalmers on her return from her summer's fashionable outing:

DEAR MISS CHALMERS: You will be surprised to hear that we have decided to go abroad for the winter—for Mr. Treadway's sake, this time. He needs the change. The poor fellow has been so brave and patient in his trouble. . . . You remember our former protégé, Miss Travers? We became very good friends, and you would never believe how the dear girl helped me through my dark days. She is such an earnest, helpful hopeful little body, so sweet and cheerful! We borrowed your idea of the Comfort Club, and did a little something for less fortunate people. Early in the summer Clara took charge of the old house in Peekskill where a score of homeless, friendless folk spent their vacation. Mr. Treadway even took an interest in our pensioners. I used to go up every Saturday to stay over Sunday, for the sight of those simple good souls warmed me through and through. They were so happy and peaceful and grateful. Miss Travers was wonderfully happy, too. She had her brother with her all summer; in fact, those two assumed the entire responsibility of management, which left me free to simply enjoy it all. They have taken them all in hand for the winter and are to live in our home here while we are away. They both seem almost like my own people. I wish you would run in to see them occasionally.

Wishing you a happy and successful winter, with much love, I remain,

Hopefully yours,

JESSICA TREADWAY.

New York City.

### A Cheerful Missionary

MORE than half a century ago a good missionary who was on furlough in America took for his wife a young woman whom her mother described as "just a gay, light-hearted girl, full of fun."

When the missionary brought his bride to the annual meeting of the society, just before the couple sailed for Burma, some of the clergymen shook their heads at the appearance of the bride, who always wore bright colors and pretty things.

"Just look at those curls!" said one. "She seems to be always laughing," said another; and even the author of "My country, 'tis of thee" had the courage to ask the husband if he had not made a mistake.

"No," was the quiet reply, "I have not made a mistake, and you will live to see it." And he did, and told the story himself.

Six years later the missionary died, but the young widow did not give up the work. She went into the jungle, curls and all, and opened a station in what was known as the "Robber District," where there was at first no other white person

within a hundred miles. Here she spent the rest of her life. Her cheerfulness, tact, and power of adaptation she used to lead men into the light of God, and was wonderfully successful. Hundreds were converted from heathenism, churches and schools were established, and the little jungle village became one of the most successful mission stations among the Burmans.

One of the most remarkable characteristics of her work was her influence with Buddhist priests. More than a hundred of these leaders threw aside the yellow robe of priesthood and became humble Christians, and many of them became also earnest preachers of the Gospel.

Another characteristic of this missionary optimist was her authority. Behind those laughing eyes there was the quality of leadership. She taught the native preachers how to preach. Until the British government was established there she was lawyer and judge among her own people. When the dacoit rebellion broke out she organized her followers for defence, and directed them so well that a reward of ten thousand rupees was offered by the dacoits to any one who would capture or kill Mrs. Ingalls.

Cheerfulness added to fidelity was the secret of the success of this remarkable woman. Her genial way made it impossible for any one to take offence. This quality never failed.

"No, I am not stronger," she wrote in one of her last letters, "but don't worry about me. I have a comfortable home, a good doctor. God knows it all, and my future is safe in His hands."

At the last her repeated request was, "Bury me here in Thongze." So when she "fell on sleep," hundreds of all creeds and nationalities softly passed through the central hallway of her hospitable home, where she lay at rest, and then the voices of those whom she had helped bore testimony to the power of one who had given heed to the Master's words, "Be of good cheer." — *Youth's Companion*.

### Interesting or Interested

A GIRL who had gone away from home to spend a winter with her city cousins, was one evening shyly and wistfully looking on, from a quiet corner, at the gayety in which she seemed to have little share.

"How beautiful it must be to be popular and — and — interesting!" she spoke out suddenly to a lady near her, as a bright-looking girl drifted by, lightly leading by some invisible chain of attraction two or three others in her train.

"She isn't very pretty," observed the elder lady, disparagingly.

"O-oh!" protested the girl, looking after her admiringly. "Well, perhaps not! But when she looks at you, you don't mind, somehow, if her nose is 'pug,' and her eyes rather small. She looks so interested."

"Interested or interesting?" laughed the other. "I thought it was that you were sighing over. My dear, don't you want to play I'm your fairy godmother?"

"Please!" cried the girl, enthusiastically, her eyes suddenly bright and shining, her lips parted in a pleased expectancy, the listless look and manner gone.

Her friend nodded, smiling, and suddenly reached her hand to a little standing mirror on a wall bracket near them. They were in a very quiet corner.

"Look like that, child, always — to everybody! Now you are 'interested'; and that means 'interesting.' Do not be interested in your own affairs only, though even that is better than nothing, if it keeps you in that mood. But be interested in

something or somebody with all your might, and look so. Trust your fairy godmother — it will make you so interesting!" — *Mrs. A. B. Bryant*.

### Frederic Lawrence Knowles

#### An Appreciation

GRACE SQUIRES.

Dear friend, who taught me first the heights and deeps  
Of that rare bond, when 'cross the long, lone years  
Of my endeavor your outstretched hand clasped mine.  
Sweet Singer! your songs were least your grace,  
The fragrance of a soul to God attuned.  
Life was a mistress that you wooed with love,  
And deeply lived to touch her garment's hem.  
Love compassed thee — love's royal recompense —  
Diffusion of thy own rare spirit's wealth —  
Till Death, cold mistress, grew enamored too,  
And with sly art hath crept into thy heart,  
While I, impoverished debtor, live to mourn:

Winchester, Mass.

### On a Cash Basis

AN eminent physician in P—, says *Lippincott's Magazine*, had cured a little child of a dangerous illness. The grateful mother turned her steps towards the house of her son's savior.

"Doctor," she said, "there are some things which cannot be repaid. I really don't know how to express my gratitude. I thought you would, perhaps, be so kind as to accept this purse, embroidered by my own hand."

"Madam," replied the doctor, coldly, "medicine is no trivial affair, and our visits are to be rewarded only in money. Small presents serve to sustain friendships, but they do not sustain our families."

"But, doctor," said the lady, alarmed and wounded, "speak — tell me the fee."

"Two hundred dollars, madam."

The lady opened the embroidered purse, took out five bank notes of one hundred dollars each, gave two to the doctor, put the remaining three back in the purse, bowed coldly, and took her departure.

### How About "Ez"?

NO two people in the world have precisely the same idea as to what constitutes the highest enjoyment of which they are capable. Mrs. Jennings had an ideal which did not appeal at all to the person who should have been in fullest sympathy with her.

"Go to the picnic? No, I guess not!" and the energetic woman looked scornfully at the acquaintance who had ventured to suggest such a mishap. "I don't enjoy lugging my food three or four miles into the bush for the sake of letting other folks criticize it, and get all eat up with gnats — flies into the bargain. My notion of pleasure is something quite different."

"What is your notion of pleasure?" inquired the visitor, curiously.

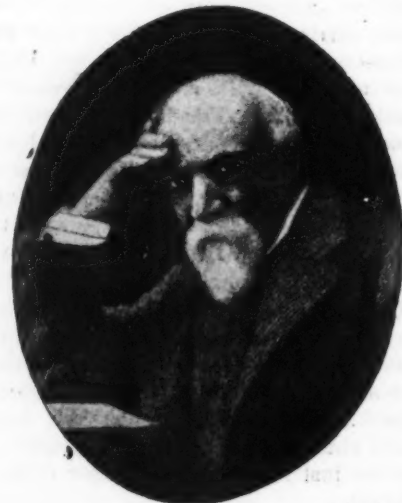
"Well, I expect to have about as good a time this afternoon as ever I need," said Mrs. Jennings, briskly. "We've got a load of Josiah Pond's elegant stove wood coming this morning, and when my work's done this afternoon I'm planning to take my crochet work out into the shed, where

it's cool and shady, and watch Ez saw and split for a couple of hours. That's what I like about as well as anything I can think of. I do admire to see things going on." — *Youth's Companion*.

— The latest thought generally hits nearest the truth. All that has gone before is so much range finding for the latest thinker.

### DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

He at least believed in soul, was very sure of God. — *La Saisiaz*.

January 15

What matters happiness?  
Duty! There's man's one moment. This is yours!

— *King Victor and King Charles*.

January 16

What imports  
Fasting or feasting? Do thy day's work, dare  
Refuse no help thereto, since help refused  
Is hindrance sought and found.

— *Ferishtah's Fancies*.

January 17

To make, you must be marred —  
To raise your race, must stoop — to teach them  
ought, must learn  
Ignorance, meet half-way what most you hope  
to spurn  
I' the sequel.

— *Fifine at the Fair*.

January 18

Life is probation, and the earth no goal,  
But starting point of man.

— *The Ring and the Book*.

January 19

God gives each man one life, like a lamp, then  
gives  
That lamp due measure of oil: Lamp lighted —  
hold high, wave wide  
Its comfort for others to share!

— *Muleykeh*.

January 20

Put pain from out the world, what room were  
left  
For thanks to God, for love to man?

— *Ferishtah's Fancies*.

January 21

Why comes temptation but for man to meet  
And master and make crouch beneath his  
foot,  
And so be pedestaled in triumph? Pray  
"Lead us into no such temptation, Lord!"  
Yea, but, O thou whose servants are the bold,  
Lead such temptations by the head and hair,  
Reluctant dragons, up to who dares fight,  
That so he may do battle and have praise.

— *The Ring and the Book*.



## BOYS AND GIRLS

## How Self was Blown Away

"I'M tired of everything, mamma. Do tell me what to do," said Beth Lincoln, coming into the room where her mother was sitting.

"Why not play basketball with me?"

"With you, mamma? I didn't know you could play basketball?"

"Why not? I have balls in the yarn basket, and I am going to weave the yarn in and out over this ball," said Mrs. Lincoln, smiling and holding up a woolen ball, over which she stretched the heel of Madge's little stocking.

"Oh, that kind! I don't call that play," said Beth.

"You and your friend Nellie had a nice time yesterday playing you were a sewing society; and why may I not play that my real work is play — basketball, for instance? I will toss a ball to you."

Beth caught the ball, and said, as she came close to her mother: "But, mamma, without joking, what can I do? I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter really tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?"

"How would it do to stop trying to please self, of which you are so very tired?"

"Mamma, what do you mean?"

Just then dear little Madge came toddling into the room, and said, wistfully: "I haven't any one to play with."

Mrs. Lincoln gave Beth a meaning look, and said:

"How would it do for my big girl to get away from self, and amuse my little girl?"

Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. Mrs. Lincoln stood for a moment in silence, thinking:

"What a beautiful picture!"

Beth looked up and saw her mother, and said: "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now; but what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth. — *Selected.*

## The Words "I" and "If"

THERE are a boy and a girl that live near me that seem like nice children. Their names are Mabel and John, and they live in adjoining houses. They are always neat and well dressed, and their manners appear to be good. For a long time, therefore, I wondered why the other boys and girls did not care for Mabel and John. There was no quarrel; they seemed on good terms enough with the other children; but they were not popular.

It was Mrs. Harding who told me what was the matter. She shook her head when I asked her about Mabel. "Mabel would be very nice," she said, "if it



My! didn't I fair long to go! But they'd only room, he said, For one from down our court, an' so I knew it *must* be Ted. The funds was werry low, he feared they'd 'ave to close the door To lots o' orphan children till the rich folks sent some more; An' he prayed — leastways I thinks he did — for he went down on his knees, An' asked that *Someone* who 'ad loved an' died for "such as these," Would put it into people's hearts, for Christ's dear sake to bless An' save His 'elpless little 'uns from sin an' wretchedness.

When Teddy went away he seemed so glad that just for shame O' course I couldn't let him see my feelin's weren't the same; It's easier now, or ought to be, to make ends meet all right, But I'm most too sick an' cold to eat when I gets 'ome at night. "Ome," did I say? There ain't no chance o' that — unless some day That gent as *was* a gent at last comes back again to say The cash is pourin' in so fast from them rich folks' yer know, That in that Children's Home *there's* room for Crossin'-Sweeper Jo!

— MARY FARRAH, in *Methodist Recorder*.

## CROSSING SWEEPER JO

I'm Jo, the Crossin' Sweeper, in the rain, or frost, or snow,  
Each day I sweeps my crossin' for the folks that come and go;  
It ain't a payin' business, for a kid that sweeps the street  
They seems to think ain't flesh and blood, an' wants no food to eat;  
A City Arab more or less — what matters it to them  
As never wore such rags as these, nor 'ad to starve an' elem?  
But there! I'd sooner starve again the whole long winter through,  
An' still 'ave little Ted to keep like what I used to do.

He couldn't work, yer see, becos his back was allers bad,  
But when yer climbed them attic steps, so 'ungry, tired and sad,  
His merry smile o' welcome was like 'eaven in the place,  
But now — I just can't tell you 'ow I miss his lovin' face!  
I don't know 'ow it 'appened, but a gent as *was* a gent  
Last week came down our court — we thought at first it was the rent;  
But he walked in 'ere at once, an' stumbled up the crazy stair,  
An' looked in just the kindest way at Teddy lyin' there.

He asked him if he'd like to go where he'd never want at all,  
An' clever doctors, p'rhaps, could made him straight, an' strong, an' tall;  
The Children's Home he called it, 'twas a place, he said, d'yer see,  
Not like a work'us, but a 'ome, for walls like Ted an' me;  
An' he told us all about it — why, you'll maybe think it's bluff,  
But they gives you things to eat an' drink till you've really 'ad *enough*;  
An' you've allus shoes an' stockin's on, an' coats an' caps as well,  
An' yer wash yerself each mornin' just like a reg'lar swell!

wasn't for one word that she uses all the time. She can't form a sentence without it, and it spoils everything she says."

"What word is it?" I asked, puzzled, for to put the same word in every sentence seems impossible at first thought.

"The shortest in the language," replied Mrs. Harding with a twinkle. "Just plain 'I.' Mabel never omits it. 'I think,' 'I want,' 'I did,' 'I said' — it is so tiresome!"

"Is that John's trouble, too?" I asked, resolving to attack both mysteries at once.

Mrs. Harding laughed. "No, John's word has two letters. It isn't quite so bad. John is always saying 'If.' He cannot do anything without seeing all the difficulties ahead, and then he is always talking about what would have happened if he had done this or that instead of what he did do. John is

dreamy and full of excuses and reasons for not doing things. I don't think his word is as bad as Mabel's, but it cuts John off from enjoying life."

Since then I understand why Mabel and John are not popular. I know some grown-up Mabels and Johns, and nobody likes them, either. What a pity to choose an unprofitable word and let it spoil their lives! There are hundreds of thousands of words in the English language to choose from instead. If Mabel made up her mind, for instance, to say "you" twice to every "I" how different life would become for her! If John dropped "if" for a month and took up "certainly," what a profitable change for him it would be! — *Boys and Girls.*

— "Can't I go out in the back yard and play in the garden, mamma?" "Certainly not, child. You must stay in and study your nature books." — *Life.*

## THE SUNDAY SCHOOL

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## Lesson IV --- January 28

## THE BAPTISM OF JESUS

MARK 1:1-11.

**TIME.** — The summer of A. D. 26. (But John may have begun to baptize as early as A. D. 25.) With the baptism of Jesus begins a period preliminary to our Lord's most public work. This period is sometimes referred to as the Year of Preparation or the Year of Obscurity, but it was not quite twelve months in length, for we must begin a new chapter in our Lord's life with the passover, April 11, A. D. 27.

**PLACES.** — 1. The wilderness of Judea. 2. The banks of the Jordan, perhaps not far north of the Dead Sea.

**PARALLEL PASSAGES.** — The ministry of John the Baptist, Matt. 3:1-12; Luke 3:1-18. The baptism of Jesus, Matt. 3:13-17; Luke 3:21-23.

**HOME READINGS.** — Monday — (Jan. 22) Mark 1:1-11. Tuesday — Matt. 3:1-17. Wednesday — John 1:14-28. Thursday — John 1:29-34. Friday — Acts 2:36-42. Saturday — Rom. 6:1-11. Sunday — Col. 2:6-12.

**GOLDEN TEXT.** — "Prepare your hearts unto the Lord, and serve him only." — 1. Sam. 7:3.

It is fitting that the entrance upon any great responsibility or undertaking should be emphasized by some appropriate ceremony. When a soldier enlists it is with uplifted hand and solemn oath that he binds himself to his country's service. When the President of the United States is inaugurated, or when kings are crowned, it is with impressive forms and ceremonies. When a man and a woman unite their lives to found a home it is done with appropriate ritual. So baptism has this meaning and purpose, though this is not its only significance, in relation to the religious life. It is a covenant, a consecration, a solemn assumption of obligations, a setting apart of the life to holy uses. But it must be remembered, after all, that the baptism is only an outward expression of an intention and purpose of the heart. First of all we must prepare our hearts to serve the Lord; first of all we must without reservation surrender ourselves to serve God only. Then the rite of baptism fitly answers to the state of our hearts. But though water shall be sprinkled or poured upon us, or we be immersed in rivers or seas, if our hearts be not rightly prepared, it will be in vain. In that case it would be as if the soldier purposed to desert even while he took the oath of enlistment, or the President purposed treason even while with his hand upon the Bible he took upon him the responsibilities of his great office, or a bridegroom purposed infidelity even while he stood at the marriage altar.

## The Meaning Made Plain

I. *The Voice of Prophecy* (Verses 1-3). — 1. If modern literary customs had prevailed when Mark wrote his gospel, he would have made verses 2-13 his first chapter, and this verse the title of that chapter. Matthew and Luke, having purposes somewhat different from those of Mark, introduce Jesus by the narration of other facts; Mark turns at once to the story of his forerunner. The English word gospel comes from *God and spell*, a story — "The story about God." The Greek is *evangelion* and means Good Message. Dr. Buell's defini-

tion of a Gospel: "An account of the deeds and teachings of Jesus of Nazareth written by an eyewitness or the contemporary of an eyewitness, and having for its design the production of belief in Jesus as the Son of God and Saviour of the world." This is the gospel of Jesus, not of what He preached, but of Himself; not the news that He brought, but the news that He had come. Jesus is the Christ, the Greek equivalent of Messiah (Hebrew), which means the Anointed or Set-apart. Son of God. — How this term was understood in the lifetime of Jesus may be seen by referring to John 5:17, 18; 11:27, 32.

2. ["Even"] As it is written. — This phrase, with the quotation that follows, connects not with verse 1, but with the narrative which begins in verse 4. Note the punctuation of the Revision. The prophets ["Isaiah the prophet"]. — But only verse 3 is from Isaiah (40:3); verse 2 is from Malachi (3:1; quoted by our Lord himself in Matt. 11:10). Isaiah may have been for awhile an inclusive title for the Prophets, as David was for the Psalms. Malachi says "my face" and "before me" instead of thy face and before thee. The words prepare and way refer to an Oriental custom of preparing roads and people for the stately approach of a king. "On going over an exceptionally good road in northern Egypt," writes Dr. Isaac Hall, "the traveler will not fail to be told that it was built for the Prince of Wales, or for the Khedive, or even, rarely, for Napoleon."

3. The voice of one crying in the wilderness. — The messenger foretold by Isaiah was so to throw himself into his message that the man would disappear and the voice and its utterance be all. "The man was the sermon." With this sentence one of Isaiah's greatest prophecies (chapters 40-66) begins. To read those twenty-seven chapters would be an admirable preparation for the teaching of this lesson.

II. *The Voice in the Wilderness* (Verses 4-8). — 4. Carefully study this verse in the Revision. As already noted, the long sentence which it completes began with verse 2, and includes the quotations from Isaiah and Malachi. It is interesting to note that Mark makes only one other quotation from the Old Testament, and that refers to the crucifixion. Did baptize ["baptized"]. — Evidently this was a novelty. In the second century of our Lord's era Jews baptized proselytes; perhaps earlier also, but this we do not know; but the rite as John applied it certainly was new. See note on "confessing their sins," verse 5. Endeavoring to deliver God's message to his countrymen, John made use of a symbolism suggested by such passages as Ezek. 36:25-27; Isa. 1:16; Zech. 13:1. His mission was twofold: to convince the people of their sins, and to proclaim the coming of the kingdom of God; and his methods were two: baptizing and preaching (proclaiming). A baptism of repentance is a "baptism which involves an obligation to repent" (M. R. Vincent). "Ab-lution in the East has always been regarded almost as a religious duty" (which may account in part for its general neglect there). Repentance is such sorrow over sin as leads to cessation of sin. The wilderness included the stony slopes "of Judea" (Matt. 3:1) west of the Dead Sea. John's boyhood seems to have been spent in it (Luke 1:80). For the — "Unto." This change, made by the Revision, is important; baptism did not bring remission (forgiveness), but typified it. Our ritual has a noble phrase: "An outward and visible sign of an inward and spiritual grace."

5. Having stated in verses 2, 3 and 4 how John called the attention of the people to

the coming of the kingdom of God, Mark now describes the widespread conviction of sin produced by his ministry. There went out unto him all the land ["country"] of Judea, and ["all"] they of Jerusalem — read Luke 3:1-18 for details. "Judea" and "Jerusalem" are here used in contrast — the country and the city; all classes. Were all ["they were"] baptized of him in the river of Jordan. — There is no need to maintain that none of these penitents were immersed by John; but "that a specific amount of water, or a specific way of applying it, is necessary to make baptism valid, is, in the absence of a definite command, more like a Pharisaic than a Christian notion." Confessing their sins. — The confession of sins by ritualistically correct Jews was new and startling.

6, 8. The personal appearance of the preacher is now described, and in two sentences the condensed extract of his preaching is given. Camel's hair was good roughly woven from the coarser shaggy hairs of the camel (shed every year); elsewhere called sackcloth. Conder says it is useful and comfortable, "keeping out heat, cold, and rain; but it is ugly." The girdle of a skin ["leathern girdle"] about his loins, like the camel's hair clothing, showed his asceticism. Rough garments and leathern girdles had been characteristic of ancient prophets (2 Kings 1:8). Many of his hearers, fresh from the luxuries of Jerusalem, wore embroidered robes with silken girdles about their bosoms. Is the asceticism of John a fit model for us? It was not intended as a model, but as a sign. He was the living symbol of repentance, and his garb, the garb of a penitent. Read what Jesus said about rejoicing with the bridegroom (Mark 2:18-22). John did eat locusts. — Compare Matt. 11:18. The locusts of Palestine are like grasshoppers in form, but larger. They make poor fare, and only the poorest people eat them, but they would hardly be more repulsive than shrimps or oyster-crabs to those unused to them. Wild honey. — Honey made by wild bees is still found in Palestine stored in rocks and trees. Compare Psa. 81:16; Exod. 3:8. There cometh one mightier than I after me. — The Revision here is much to be preferred. John constantly points away from himself. The latchet of whose shoes I am not worthy to stoop down and unloose. — The latchet is the shoestring; the stooping and unloosing are the work of a slave. Read the variation of the statement given by Matthew (3:11). Verse 8 contrasts the speaker with the Mightier One. If the people consented to be baptized with water at the hands of unworthy John, how can they refuse to be baptized with the Holy Ghost at the hands of Him who cometh?

III. *The Voice from Heaven* (Verses 9-11). — 9. In those days. — The "days" of verse 4, while John was preaching and baptizing. Jesus came from Nazareth. — Where He had lived from boyhood. Was baptized of John in ["the"] Jordan. — He was

## Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

## Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it



now thirty years old, the age at which rabbi began to teach. Matthew (chapter 3) records John's protest against baptizing Jesus. There is nothing said about Jesus confessing His sins like the others who were baptized. Compare John 8:46. His baptism was a public profession of the harmony of His mission with that of John.

10, 11. Heavens opened ["rent asunder"]. — While praying (Luke 3:21). The only statement here is that Jesus saw (discerned); but John also saw (John 1:32-34). The spirit like a dove descending upon him. — In a bodily form (Luke). What was the purpose of this "descent"? Peter (Acts 10:38) understood it to have been an "anointing," that is, a commission and preparation for his life-work. Compare John 3:34; Luke 4:1. Why the form of a dove? It was the emblem of all that was holy, harmless, and undefiled. Compare Matt. 10:16. The dove "abode upon" Jesus. This has led to the supposition of a dove-shaped flame resting upon His head like a halo or aureole. Very early tradition speaks of such a halo. Compare Acts 2:3. This abiding dove was the sign divinely given to John that Jesus was the Messiah (John 1:32-34). Thou art my beloved Son, in whom ["thee"] I am well pleased. — The words are in part from Psalms 2:7. Compare the two later occasions when this voice was heard: Matt. 17:5; John 12:28. In this incident God is shown in all His three manifestations, or "persons" — the Father, the Son, and the Holy Spirit.

#### Nails for the Teacher's Hammer

1. *The Gospel is not a human invention, but a divine revelation.* Mark strikes the high keynote in the opening sentence of his account of the life of Christ. He calls it "the gospel of Jesus Christ, the Son of God." It is important that we should understand at the outset that we are not studying a human invention, but a divine revelation. That is all that makes it worth our while to study it at all; for unless it be the voice of God, the proclamation ceases to be "good news," and is only an empty and misleading announcement. Grant that it is the gospel of the Son of God, and it is the most important thing in the world.

2. *The meaning of every true life is found in its relation to Christ.* The whole explanation of the life of John the Baptist is found in his relation to Jesus. His birth was timed with reference to Christ. His work was appointed to him before he was born. If Christ had not come, or if Christ had been anything less than he proclaimed him to be, then John's life would have been confusion and madness. And it would have been such had he failed to fulfill the relation of Jesus for which he was ordained. And every life is complete and full of meaning only as it falls into right relations with Christ. No correct life plan can leave Christ out of the account. The man who does not do the work in relation to Christ for which God appointed him has destroyed the meaning of his life.

3. *The coming in of every new era of moral light is a call to repentance.* John's call was, "Repent, for the kingdom of heaven is at hand." New light raises all the standards of duty. What was not regarded as sin becomes sin when the better knowledge comes. Thus progress always involves repentance — repentance not simply for sins already recognized, but for sins newly revealed.

4. *John's baptism must be distinguished from present Christian baptism.* John himself clearly stated that his was but a temporary kind of baptism. "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." That indicated that the baptism that

should follow his would be a sign of the bestowment of the Holy Ghost. After the Christian Church was organized the baptism of the kind administered by John was not recognized, as the case of certain converts under the preaching of Apollos at Ephesus shows, as Paul caused them to be baptized again when they had been instructed in the gospel (Acts 19:15). The mode of the baptism may have been the same, but its meaning was different.

5. *In submitting to baptism by John, Jesus put a meaning into the act which it did not have with others.* In the case of the people whom John baptized it signified the confession of sins and repentance. But Jesus made no confession and had no need to repent, for He was without sin. It was fulfillment on His part of the demands of the law, though the law had no claims on Him. His presentation in the temple when an infant and His circumcision were of the same character. But in addition to this in His baptism He made a formal consecration of Himself to His work. And that consecration was recognized by the descent of the Holy Ghost, and the voice which bore testimony to His divine Sonship.

6. *To all true followers of Christ, God bears witness, and sends upon them the Holy Ghost as upon Christ.* The voice out of heaven spoke to Jesus saying, "Thou art my beloved Son." So the Spirit bears witness with our spirits that we are children of God. We may know that just as certainly as Jesus knew that He was the Son of His Father.

#### "Obsolete Traditions"

IT is well known that Rev. Dr. S. P. Cadman, of Central Church, Brooklyn, is in hearty sympathy with all sane evangelistic effort. His published disapproval recently of Dr. Torrey's work, therefore, created some surprise. In the January *Church Economist*, at the request of the editor, Dr. Cadman gives his reasons for not approving of Dr. Torrey. The letter to the editor is as follows:

"DEAR SIR: I am, as you know, in active sympathy with all genuine evangelical work, but I am opposed to its being used for the advocacy of any peculiar theological views which create division in the church and excite just opposition among thinking men everywhere. We are not going to win the great fight which is upon us by clinging to obsolete traditions which have been discarded by the sane reverent and constructive scholarship of Christianity; and when these traditions, which are matters of private opinion, are insisted upon as dogmas necessary to salvation, I for one refuse to be allied with any such human perversions of the Divine truth.

"The time has come to call a halt upon the oft-made statement that only men who favor certain schools of theological thought can be used by God to communicate His blessings to their fellows. This is not Protestantism. It is at heart Papacy, and it denies the rights of that common life which all believers in Jesus Christ enjoy, and by which they are federated together. Such characteristics have beset the work of Dr. Torrey in Great Britain, and the verdict upon that work is by no means an unmixed one. There are leading ministers of the Gospel in Great Britain who believe that the work of evangelization has been retarded rather than helped in many influential sections."

Dr. Cadman has seen a growth in the membership of Central Church of nearly 700 since he has been its pastor.

#### Union of Y. W. C. A.

A SPECIAL convention of the Young Women's Christian Associations affiliated with the American Committee was held in Chicago, Jan. 3 and 4. This was a most important gathering in the history of this movement. There were representatives from all parts of the United States, there being about 150 delegates present. They were called together to take a vote upon the proposed union between the International Board of Women's and Young Women's Christian Associations and the American Committee. There have

## HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

#### What To Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine; you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

been these two organizations in years past, and for a long time there has been an effort made for union; but the time has never seemed ripe until now. With Miss Grace H. Dodge as chairman of a committee of women from the two organizations, a conference was held in Manhattan Hotel in New York in May, when the basis for union was considered and agreed upon by these women. The basis of union was this: that all Associations in either body might be privileged to enter the new organization with their present bases of membership, but that in all new organizations the basis should be that only those should be admitted to active membership who were members of Protestant evangelical churches — the same as in the Young Men's Christian Association. This has been the basis of the American Committee, which has in affiliation in this country 550 student Associations and 107 city Associations, and is affiliated with the World's Young Women's Christian Association.

In November a meeting of delegates from the Associations affiliated with the International Board, was held in Baltimore, when their vote was taken to accept this basis of union. The present convention of Associations under the American Committee likewise voted to accept it. A committee of seven women from each body has been appointed, with Miss Grace H. Dodge of New York as chairman, to complete now the terms of organization of the new body.

— How great a power is character! Out of God's own person and His truth, there is no other so mighty and persuasive. It is that eloquence which man least knows how to resist. It provokes no resistance. Being itself only truth in life, it suffers no answer. If the beholder turns away to escape the homage he feels, its image still goes with him, to reprove his evil deeds and call him every hour to God. — Horace Bushnell.



Contain nothing injurious.  
Relieve bronchial irritation.  
Cure sore throat. In boxes only.



## OUR BOOK TABLE

**THE DAYS OF HIS FLESH.** The Earthly Life of Our Lord and Saviour, Jesus Christ. By Rev. David Smith, M. A. A. C. Armstrong & Son: New York. Price, \$2.

A new Life of Christ, especially one of 600 octavo pages, is a somewhat important event, for though there are "Lives" many, to suit almost every taste, it is always well to have the immortal story restudied and retold for new readers. This is an exceptionally good book, which we have looked through with much profit, substantially orthodox, yet by no means slavishly so, treating the various points in a wide-awake, intelligent, sensible way that will commend itself to people who do a little thinking on their own account, and are in touch with modern thought. Its tone may be judged from the fact that Rev. W. Robertson Nicoll invited the author to undertake the task and guided him in its execution, while Prof. Marcus Dods and Prof. James Stalker also assisted. He considers the idea of demoniacal possession "of course simply a fantastic notion of a dark age unskilled in natural science." He thinks the fact that Jesus seems to have shared this limitation of His age is no real occasion for disquietude. "It might be accepted as a welcome evidence of the reality of the incarnation if He were found to have shared the scientific and metaphysical conceptions of His contemporaries." "Criticism may assign what date or authorship it will to the Old Testament writings unchecked by His authority," for He gave no pronouncement on such matters. We are glad to see that he considers St. John to have followed the Roman method of reckoning the hours. His identification of Mary Magdalene with Mary of Bethany and with the sinful woman who was forgiven in the house of Simon the Pharisee seems to us more doubtful. But it is a very stimulating and helpful book — a fresh study of the great Example.

**THE INSPIRATION OF OUR FAITH.** Sermons. By John Watson, D. D. ("Ian MacLaren"). A. C. Armstrong & Son: New York. Price, \$1.25.

Greatly beloved by multitudes is the author of "Beside the Bonnie Brier Bush" and "The Mind of the Master." And when he sends out a new volume he is sure of a host of readers. This book has no less than twenty-nine short sermons, from almost any one of which it were very easy to make profitable quotations. Take, for example, the sixteenth, "Reasonableness the Touchstone of Truth." He says: "One is as much bound to repudiate an idea because it is untrue as to refuse to do an action because it is wrong." Speaking of the Scripture, he says: "It is evident that it could only come to us through a human medium, and nothing can guarantee the veracity of the medium except the inherent reasonableness of his message, and of that the human reason, as the reflection of the Divine, must be the judge." Speaking of the church, he says: "Reason must sift her utterances also, and separate not merely what is true from what is false, but very often what is local and temporary from what is universal and eternal. And so the final appeal must be made, and, as a matter of fact, is made, to the voice of reason." He has an excellent discourse on "The Immanence of God," which, he says, "puts a new face upon religion, making our relation to God at once more reasonable and more lovable." Other good topics are: "Vision," "Contempt of Goodness," "Worldliness a Frame of Mind," "Character the Spring of Life," "The Duty of Encouragement." Indeed, a very high standard of preaching is indicated by this volume. We have not seen one that pleased us more for a long time.

**GOVERNMENT REGULATION OF RAILWAY RATES.** A Study of the Experience of the United States, Germany, France, Austria, Hungary, Russia, and Australia. By Hugo Richard Meyer. The Macmillan Co.: New York. Price, \$1.50, net.

Prof. Meyer of Chicago, after thorough investigation of the experience of the countries above named, considers that he has accumulated "overwhelming proofs of the evils of state direction of industry or interference with its natural course," and "he has become firmly convinced of the unwisdom of government regulation of railways or their rates." The final paragraph of the book so explicitly states his position that we need do no more than quote it: "The verdict of the experience of the countries of Continental Europe and of Australia, as well as the verdict of the experience of the United States, under both the federal Interstate Commerce Commission and the several State commissions, is unmistakable. It is impossible for the State to conserve and promote the public welfare by intervening in the regulation of railway rates, beyond the point of seeking to abolish secret personal discriminations, guaranteeing that all rates shall be reasonable *per se*, and providing that those rates which involve the question of relative reasonableness shall embody compromises which were made with intelligence and in good faith."

**SOME ETHICAL GAINS THROUGH LEGISLATION.** By Florence Kelley, General Secretary of the National Consumers' League. The Macmillan Co.: New York. Price, \$1.25, net.

The ethical gains referred to are the "Right to Childhood," the "Right to Leisure," the "Right of Women to the Ballot," and the "Rights of Purchasers." It is in the last direction that the gains have been the slightest, and the outlook is the least hopeful. Workingmen's hours have been shortened, childhood has received protection, woman's value as a voter has come to be recognized in many States, but the purchaser's right to receive what he pays for, or thinks he is paying for, has been very poorly safeguarded indeed, and, according to the author, there is not much hope in this direction. Business is completely honeycombed with fraud; adulteration of foods has never, in all the history of the human race, been carried on upon a scale so vast as at present; the health of the community is most seriously imperiled; the daily papers thrive upon the wholesale mendacity of retail commerce; but the courts are either blind or powerless. The consumer seems helpless as to getting any trustworthy assurance that in his purchases he is free from participation in the employment of children, in starvation wages, and in the continuance of the sweating system. And the worst of it is, perhaps, that most consumers do not care how much they encourage the vilest practices if only they get cheap goods. Some safeguards to the public against poison and infection ought most certainly to be provided.

**THE POOR AND THE LAND; Being a Report on the Salvation Army Colonies in the United States and at Hadleigh, England, with Scheme of National Land Settlement.** By H. Rider Haggard. Longmans, Green & Co.: London and New York. Price, 75 cents.

Mr. Haggard was appointed by the English Government last February a commissioner to investigate this subject, and rendered his report to Parliament last June. This book is an abstract of that report. He enthusiastically recommends a National Land Settlement Scheme, based on the experiments made by the Salvation Army in California and Colorado, which he pronounces successful and which he believes can be extended with great profit to the settlement in Canada of very many now given over, in the cities of England, to heartrending poverty, inconceivable

misery, perplexity, degeneration, and despair. He advises a judicious use of the public credit, combined with the administration of the Salvation Army officers, or some similar charitable people. He knows of none who can supervise it so well. He prefers them, almost infinitely, to Government officers. He says they "are fulfilling their great and self-inspired office with a whole-hearted humility and patience worthy of the first founders of the Christian faith." He quotes President Roosevelt, "a prescient leader of men," as writing to him in words of hearty sympathy, after studying his report, and telling him that he agreed absolutely with his purpose and the general outline of his plan. He is not over sanguine that the British Government, "stiff jointed as it is with age," will be wise enough and progressive enough to take up the matter with vigor, but he is sure, as most will be who read the book, that it is the right thing to do.

**FROM SERVITUDE TO SERVICE.** Being the Old South Lectures on the History and Work of Southern Institutions for the Education of the Negro. American Unitarian Association: Boston. Price, \$1.10, net.

This book gives the history and work of six of the leading Southern institutions engaged in negro education, and its contents are made authoritative by the standing of its contributors. The chapter on Howard University is written by Professor Kelly Miller; on Berea College by President William G. Frost; on Tuskegee Institute by Professor Roscoe Conkling Bruce; on Hampton Institute by President H. B. Friesell; on Atlanta University by Professor W. E. B. DuBois; and on Fisk University by President James G. Merrill. Here is brought together into one volume of moderate size the story of much of the effort in the South for the elevation of the negro through education since the Civil War, written by men who are actually on the ground, spending their lives in the work and in close and sympathetic touch with this tremendous problem. No student

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of Southern educational institutions and the questions with which they are dealing should fail to peruse this book. There is an excellent introduction by Robert C. Ogden, of New York.

SERMON BRIEFS. By Henry Ward Beecher. The Pilgrim Press: Boston. Price, \$1. net.

These are transcriptions of Mr. Beecher's own MS. notes for discourses preached mostly during the years 1864 and 1865. They are now edited by John R. Howard and T. J. Ellinwood, and will awaken wide interest. There are sixty in all, divided into three parts — "The Summons," "The Warfare," the "Great Commander."

THE ENDLESS LIFE. By Samuel McChord Crothers. Houghton, Mifflin & Co.: Boston. Price, 75 cents, net.

This is the Ingersoll Lecture for 1905 at Harvard University, a brief address, covering 55 small pages. The topic is such that it is almost impossible to say anything fresh or important upon it.

HOBBY CAMP. By Frank H. Sweet. The Pilgrim Press: Boston. Price, \$1.

A fine story, full of snap and incident, about pleasant people in whom it is easy to get interested. It is about a vacation camp in the woods, one fundamental rule of which was to admit no member without a hobby. Hence the name.

DUCK LAKE. By E. Ryerson Young, Jr. Eaton & Mains: New York. Price, \$1.

The many friends of this young man's father, the well known writer and speaker on missions in the far North, will read with interest this first book of the son. He was born at Norway House while his parents were missionaries, and has been for some time a Canadian Methodist preacher, working largely among Indians, shanty men, and miners. Hence this tale of the frontier in Canada has abundant basis in fact. It is, moreover, well told, with plenty of moralizing and preaching — too much, some might say — but it will do well for the Sunday-school libraries.

LAND HO! By Morgan Robertson. Harper & Brothers: New York. Price, \$1.25.

In "Land Ho!" the reader will be delighted with Scotty, an original old salt fallen through force of circumstances to be deck-hand on a barge ignominiously towed

in and out of New York harbor. Even in this limited sphere, many are the vicissitudes of Scotty's life, and every adventure is both exciting and mirth provoking. Humor and pathos are mingled in pleasing measure in these refreshing stories of the sea.

THE ADVENTURES OF HARRY ROCHESTER. A Tale of the Days of Marlborough and Eugene. By Herbert Strang. G. P. Putnam's Sons: New York. Price, \$1.50.

Mr. Strang seems to be taking Mr. Henty's place in his ability to furnish boys with first class historical tales. Life and manners two hundred years ago are well depicted, and there is plenty of action. Illustrations and maps help the reader to grasp the situations and comprehend the campaigns.

BIBLICAL FACTS AND HISTORY. By I. N. De Puy and J. B. Travis.

INTRODUCTION TO BIBLE STUDY. By John W. Cook.

The International Committee of the Young Men's Christian Association: New York. Paper, 25 cents each.

These two little books are much alike in that they present the salient facts and prominent persons of the Bible so that the average man, in such classes for study as are formed at the Y. M. C. A., may become better acquainted with it. Brevity, simplicity and comprehensiveness are secured.

## Magazines

The *Missionary Review of the World*, for January, contains the usual valuable statistical tables by one of the editors, and also a special statistical study of mission progress for the last thirty-three years, by Robert E. Speer. The reports all around are extremely encouraging. At least three-quarters of the funds and laborers come from the United States and Great Britain, and four-fifths of the harvest has been gathered through this Anglo-Saxon agency. The total income, at home and abroad, of the Protestant Missionary Societies operating among non-Christian and non-Protestant peoples, foots up now nearly \$28,000,000. (Funk & Wagnalls Company: New York.)

The most striking article in the January *World Today* is on the "Japanese Seizure of Korea," which is proceeding, according to this apparently veracious account, with cruel harshness and injustice. A dozen other exceptionally fine articles deal with the "Remaking of Colombia and General Reyes," who seems likely to repeat there what General Diaz has done in Mexico; the amazing "Americanization of Paris;" the "Premiers of Europe," with portraits; the "Real Tear," by W. T. Stead; the "Great Northwest;" the "Far-flung Telephone;" "Renaming the Indians;" "Reforming a Labor Union" (that of the teamsters in Chicago); "Governor Hanly of Indiana," etc. (World Today Publishing Company: Chicago.)

The quarterly *Forum* for January-March, besides its usual review sections, has three timely articles on "Financial Japan after the War," "The New China," and "Russia's Economic Future." The writer of the latter predicts an utter economic collapse of the empire, and gives strong reasons for his views. He well says that "such unparalleled misgovernment as hers has been since the days of Peter the Great, cannot be cured in a day." (Forum Publishing Company: 45 East 42d St., New York.)

The *International Journal of Ethics* for January discusses "The Dangers of Democracy," "Ethical Influences in University Life," "The Retail Method in Reform," "Ten Years of War and The Hague Treaty," "Suicide," "The Industrial Millennium," "Ethical Forces in the Practice of Medicine," and a few other things. The article on "Suicides" is by Miss Charlotte F. Yonge, of London, and is un-

usually excellent. (International Journal of Ethics: 1415 Locust St., Philadelphia.)

The longest article in the *Popular Science Monthly* for January is a sketch of Prof. Spencer Fullerton Baird, so long at the head of the Smithsonian Institution. The first article is a description of the visit of the British Association to South Africa last summer. Other topics are: "The Foundations of Geometry," "The Geological Survey of Alaska," and "What is an Ear of Corn?" (Science Press: New York.)

The *Methodist Magazine and Review* for January opens with a stirring article on "Japan in War Time," with over a score of handsome engravings. "The Torrey-Alexander Mission" is a well-illustrated article, as is also one by Rev. J. T. Pitcher on "The Flying of Birds," "Aggressive Evangelism," by Rev. G. W. Kerby, and a review of the new hymn-books of the Wesleyan and Methodist Episcopal Churches. (William Briggs: Toronto.)

*Forestry and Irrigation* for December comes to us, and proves to be the last of the eleventh volume, devoted to such topics as the name indicates. This number contains a full report of the annual meeting of the American Forestry Association. (510 Twelfth St., N. W., Washington, D. C.)

The *Atlantic Monthly* begins the year well. Its first article, by Francis C. Lowell, on "American Diplomacy," presents a very good argument in defence of our custom of sending abroad men distinguished in various lines, though not specially trained in diplomacy. "Esperanto, the Proposed Universal Language," is very clearly explained in another article. And with extreme pungency writes Mr. John W. Foster on the "Chinese Boycott," setting forth in very plain language the utterly inexcusable and every way outrageous manner in which we have treated the Chinese gentlemen and students who have come to our shores. "It can hardly be believed," he says in conclusion, "that Congress will, by its inaction, bring such misfortunes upon our commerce and our citizens, and such disgrace upon itself." But, unhappily, we have learned, by sad experience, that Congress is capable of almost any stupidity or iniquity. (Houghton, Mifflin & Co.: Boston.)

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# EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

## New Secretary's Greeting

MY DEAR, NEW FRIENDS: The new task is to be His and ours, this new, untried Field Secretaryship. There are clouds to clear away for splendid visions, and plain, homely, practical problems to solve, that, remaining unsolved, hinder us from effective work. So much to do while time flies and laborers are all too few! Yes, but our God *lives*, and we are His. I assure myself that He leads and gives wisdom and strength. Shall we claim it together? I am to be "yours for service," but not to do all the work. You will be generous in your prayers, I know, and help me as I strive with you to make our League a vital force in the life of the church. So I greet you!

Yours to serve,

WM. B. OLIVER.

Thus the new Field Secretary makes his bow to the First General Conference District. The time for this movement is auspicious: There is a general feeling of approval of the plan; the choice of the cabinet of the man for this office is being heartily commended from every quarter. Mr. Oliver is of a Boston family, though born in Buffalo, N. Y. He was converted at Parkman St. Church, Dorchester, was educated in the Boston schools, at Wilbraham, and at Ohio Wesleyan University. It was through the influence of Bishop McCabe and President (now Bishop) Bashford, a former pastor and intimate friend of Mr. Oliver's family, that he entered Ohio Wesleyan. Leaving there in 1898, at the solicitation of State Secretary Armstrong, Mr. Oliver went to Chickamauga, to take charge of the Young Men's Christian Association work in the Eighth Massachusetts regiment. Mr. Oliver had already had training in Association work as an assistant to the late R. R. McBurney, general secretary of New York, and the pioneer in American Association work. After returning from the Spanish war, he took charge of the Association at Gardner, Mass., from which he was called to Boston to have charge of the Bible study and religious work. This work has grown until branches are established in South Boston and several of the forts in the harbor.

New England may need to be reminded that if a leader is to be successful, he must have a following. The office and the officer can do very little unless there is an acknowledgment of leadership and a kindly following. There are great possibilities in the work. Our new leader will see them, and will endeavor to develop them. There is room for new plans, new methods, new details, some new organizing; the work has never reached its best. This new leadership ought to give a new vigor and greater effectiveness throughout the district.

We are glad to present the following commendations of Mr. Oliver from those who are most closely, officially and otherwise, related to him:

### Bishop Goodsell

I rejoice in whatever tends to give a wise stimulus to the labor of our young people. All movements beginning in natural enthusiasm must chill unless reinforced by Christian enthusiasm. The Epworth League has utilized the enthusiasm of youth and has accomplished much. To meet hard work, study, co-operation with

older Christians, and to give right adjustment with the church as a whole, is the immediate task. Hence I am glad that so wise, loyal and efficient a man as Mr. Oliver has been made Secretary.

D. A. GOODSELL.

### Presiding Elder of Boston District

I congratulate the Epworth Leagues of the First General Conference District on the election of William B. Oliver as Field Secretary. It is an ideal appointment. Mr. Oliver has excellent qualifications for the position—youth enriched with experience in work among young people, enthusiasm tempered with good judgment, a fine personal appearance, good administrative ability, the personal magnetism which inspires confidence, a rich Christian



WILLIAM B. OLIVER

Field Secretary First General Conference District  
Epworth League

experience, a profound faith in Jesus Christ, a firm believer in his own church and in the future of the Epworth League. With such qualifications, great things are expected. May they be more than realized!

JOHN GALBRAITH.

### Pastor of Tremont Street Church

The choice of Mr. W. B. Oliver as Field Secretary is not a mistake. A fine presence, a knowledge of humanity as gained in connection with the Young Men's Christian Association in many years' service, and his almost universal acquaintance with League work throughout the United States, all fit him for the work assigned him.

EDWIN ALONZO BLAKE.

### First District Officers

The election of Mr. W. B. Oliver as Field Secretary for the Epworth League work in the First General District is the most important action taken in recent years. It promises much. It assures much. Those who know Mr. Oliver best believe most heartily that he is well-nigh an ideal

selection for the place. A thorough gentleman, a loyal Methodist, a natural leader, he brings to his work special fitness for service in the spiritual and missionary departments. Let him have our confidence, our prayers, our support.

GEORGE H. SPENCER, President.

The old saying, "Nothing venture, nothing have," changed to read, "Nothing given, nothing received," has been proved true in our Epworth League work, for while general cabinet, district and local officers, pastors and laity, have worked well and faithfully as best they could, yet it is true that what is "everybody's business is nobody's business," and our work has lacked snap and vigor. The cabinet of the First General District has taken advantage of an opportunity, and with optimistic faith in the support of our Leagues has given Mr. W. B. Oliver a commission to the new office of Field Secretary. We bespeak for him the brotherly kindness and Christian sympathy that is his due from our Leagues. There are about 700 chapters in our district, and if he gave one day to each he would be two years going the rounds. Write to him at 36 Bromfield Street, Boston, and he will be very glad to advise, help, and give personal attention to your League problems. By reason of a long experience in Young Men's Christian Association and League work, he is eminently fitted to lead our Leaguers in better planned and more systematic effort. Make his office a clearing house for all League perplexities. Ask him to help plan your spring conventions, and arrange League institutes. Use him all you can. Remember to pray that God may give him strength to do the work that is so ready to his hands.

LEON L. DORR, Sec.

### United Society of Christian Endeavor

I have nothing but full confidence not only in Mr. Oliver's ability, but in his special fitness for the labors you propose for him. The rare attraction of his personal address is marked by all who know him. The earnestness of his Christian devotion is unquestioned. With these great qualities as a basis, two other advantages that he possesses will make his leadership of your young people's work powerful: his mastery and experience of the details of its several phases, and his comprehension of the deeper principles that give him a real grasp of the possibilities of work for the young. I congratulate heartily the Epworth Leagues of the First General Conference District on their privilege in touching a young layman of such fineness of character, practical experience and progressive outlook.

VON OGDEN VOGT, General Secretary.

### Young Men's Christian Association

I have been intimately acquainted with Mr. W. B. Oliver for several years. He was our secretary at Gardner, and since then has done excellent service as religious



work director and boys' secretary in the Boston Association. He will be missed from our brotherhood, but I am heartily glad that his new position will keep him with us in New England. I am sure that the Epworth League has made no mistake in securing him as its leader.

R. M. ARMSTRONG, State Secretary.

## PRAYER-MEETING TOPIC

### Korea: Progress of Two Decades

Sunday, January 28

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS.

- Jan. 22. The heathen for Christ's inheritance. Ps. 2: 8.  
 Jan. 23. Light for darkened peoples. Isa. 9: 2.  
 Jan. 24. The exaltation of God's name. Mal. 1: 11.  
 Jan. 25. From the four quarters of the world. Luke 13: 29.  
 Jan. 26. No race-barriers in Christ. Col. 3: 11.  
 Jan. 27. A troubled people brought to the Lord. Isa. 18: 7.  
 Jan. 28. Topic - Korea: The Progress of Two Decades. Luke 1: 76-79.

#### The Child

Among the great nations of the earth Korea has been looked upon as a mere child. Even Japan, so recently emerged from heathenism, has taken pity upon this infant, and kindly concludes to become its nourishing mother. It has long been known as the "Hermit Nation," and is tenderly called the "Little Brother of China." Its area embraces only about 82,000 square miles.

#### Neighbors

To the north and northeast lies Manchuria, the dreadful battle field, so lately drenched in blood. And just beyond is Russia. China stretches to the northwest of Korea. This little country is a peninsula, running down between the Sea of Japan on the east and the Yellow Sea on the west.

#### Confucius and Buddha

These have been the two presiding geniuses of the Koreans from ancient times. The former is held in high esteem by the upper classes. Ancestor worship is very generally observed. Strange that the two names above mentioned should have had such stupendous influence over so large a proportion of mankind! But the majestic Son of Mary is gradually winning their adherents; and while they will inevitably decrease in their hold upon peoples, Christ must rapidly increase, until humanity in one united body will own Him Lord, and crown Him universal King.

#### Fallacies

1. The worship of ancestors by these misguided Koreans cannot produce Christlike characters.
2. By failing to exercise faith in God, the faith faculty loses its vigor.
3. The old central sin of selfishness is fostered by putting emphasis upon receiving rather than giving.
4. Not knowing the love of God, the Koreans have naturally fallen into the practice of degrading woman. We are told the word "love" cannot be found in their language.

#### Progress

In spite of such apparently unfavorable soil for the gospel seed, it has been carefully sown, and has yielded astonishing harvests. As early as 1784 Jesuit missionaries invaded that country, and in their way had great success. From 1835 to 1860 several zealous French missionaries entered Korea, but were subjected to fearful persecutions. These, no doubt, in a measure paved the way for those who have wrought so successfully during

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#### The Past Twenty Years.

1. Much credit is due our generous Dr. Goucher, who not only proposed a Methodist Mission in Korea, but backed his proposition with a contribution of \$2 000.
2. The men chosen to lay foundations there were W. E. Scranton, M. D., and Rev. H. G. Appenzeller. They made splendid proof of their ministry. The latter's accidental death by drowning gave great sorrow to our church there as well as here at home.
3. The W. F. M. S. has achieved large success in teaching, in medical work, and in evangelistic service.

Norwich, Conn.

#### W. F. M. S. Notes



—The Woman's Missionary Friend appears in an attractive new cover, and will be eagerly welcomed by old and new friends.

—The New England Branch wants \$50,000 this year. How much share in the advance will your auxiliary take?

—Miss Mabel C. Hartford has been speaking in a six weeks' itinerary in New Hampshire, with excellent success.

—Fanny Crosby's "Christmas Carols" have been translated into Korean, and are sung with good effect by seven little blind Korean girls in our Edith Margaret Home.

—The six missionaries who started immediately after the General Executive meeting have arrived in Bombay. They write of a very pleasant passage, of their delight in reaching the beautiful harbor, and of the cordial welcome afforded by the three missionaries who came to meet them.

—From Wilbraham comes encouraging news that the girls of the Missionary Society at Wesleyan Academy met at the home of Miss L. M. Hodgkins for their second meeting. They have raised nearly \$60 of the \$100 with which they propose to furnish a room in the Pekin school, where there are two missionaries who were formerly Wilbraham students.

—A letter from Miss Chisholm, telling some of the hard things of missionary life, is in the possession of the district secretary, and may be borrowed for an auxiliary meeting. The details are very sad; but it is only what our mission-

aries have to see and endure, and if we are to share in the joy of their successes, we ought to be willing to realize something of their trials.

—Dr. Martha Sheldon sailed on Jan. 4 from Boston on the "Winifredian" of the Leyland Line, accompanied by Miss Ida Loper, New York Branch missionary, returning to Seetapore. A large number of friends gathered at the steamer to wish her Godspeed, and the mysterious little parcels which appeared in the stateroom indicated that a large number of friends were interested in the comfort of our beloved missionary.

—The leaflets for the Thank-offering are well under way, and may soon be obtained at the Depot of Supplies, 38 Bromfield St. Mrs. J. F. Small has resigned, to make her home in West Groton, Mass., but all orders sent to the room will be attended to as usual. Many good wishes go with Mrs. Small to her home with her brother in Groton on a very pretty farm where the attractions are many. All W. F. M. S. workers passing that way are invited to call and see the friend they have known in the room at No. 36; they will be cordially welcomed.

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## "How People Die"

REV. ALONZO SANDERSON.

Ever since reading the editorial in the HERALD of Dec. 27 on "How People Die," I have felt I must utter my strong protest against its conclusions. It has been my experience in a ministry of now nearly forty-three years to mingle with the sick and dying of all ages, conditions and circumstances in life, and my testimony is that there is a marked difference between the death of saint and sinner. And in no instance have I ever been led to think or conclude that the dying regarded their death as "a sleep and a forgetting."

Dr. Oiler, whose "important revelation touching the manner in which people die" you quote, says that "the great majority of those whose death he witnessed gave no sign one way or the other." And your "distinguished Christian physician of long experience and observation," who saw hundreds of soldiers die during the Civil War, says: "As a rule, there is no difference between the death of saint or sinner." If Dr. Oiler saw "no sign, one way or other," in the great majority of those whose death he witnessed, then must the great majority have been utterly unconscious or not aware of the approaching end. Many die in an unconscious state; few, if any, are indifferent in their consciousness either as saints or sinners. When Wesley was dying, says his biographer, Rev. Henry Moore, he sees only the shadows of his friends around his bed.

"Who are these?"

"We are come to rejoice with you; you are going to receive your crown."

"It is the Lord's doing," he calmly replies, "and marvelous in our eyes." "I will write!" he exclaims, and the materials are placed within his reach; but the "right hand has forgot her cunning," and "the pen" of the once "ready writer" refuses to move.

"Let me write for you, sir," said an attendant. "What would you say?"

"Nothing but that God is with us. Now we have done all. Let us go." And now with all his remaining strength he cries out: "The best of all is, God is with us." And again lifting his fleshless arm in token of victory, and raising his failing voice to a pitch of holy triumph, he repeats the heart-reviving words: "The best of all is, God is with us." A few minutes before 10 o'clock, on the morning of March 2, he slowly and feebly whispered: "Farewell! farewell!" and literally "without a lingering groan," he calmly "fell on sleep, having served his generation by the will of God."

Thus died John Wesley. Thus writes his intimate friend and biographer. What Wesley felt in his dying hours tens of thousands of his followers have experienced in all the years since. It was an oft-repeated saying of this great man on noticing the happy, triumphant death of his followers: "Our people die well." The immortal Bishop Janes said, when the end came: "I am not disappointed." Bishop Peck said: "The Lord is present." Bishop Gilbert Haven said: "It is so delightful dying; it is so pleasant, so beautiful." "There are angels here." "God lifts me up in His arms." "I cannot see the river of death; there is no river." "It is all light, I am floating away from earth, up into heaven. I am gliding away unto God." A little later, when asked: "Is it all right?" he said: "There is not a cloud over my mind."

The celebrated Dr. Payson, the John Wesley of Congregationalism of the last century, said, when dying: "The battle's fought, the battle's fought; and the victory is won, the victory is won forever. I am going to bathe in an ocean of purity and benevolence and happiness to all eternity. Faith and patience, hold out!"

As to the soldiers who died in the Civil War, numberless testimonies could be produced showing their faith and confidence in the hour of death. One or two will illustrate many. Says Rev. G. S. F. Savage, probably a chaplain in the army: "A lieutenant in an Iowa regiment was brought into the hospital wounded in the shoulder. At first it was thought he would recover, but after a few days he rapidly declined. Just before his death, a nurse said to him: 'Lieutenant, you have but a few moments to live; if you have any word to send to your wife and little ones in Iowa, you must speak it very quickly.' He looked up at her, his face shining like an angel's, and said: 'Tell my wife that there is not a cloud between me and Jesus.'"

It is said that at the battle of Gaines' Mills two brothers were wounded at the same time. They were found by a friend, in each other's arms, talking of home, of mother, and their love of country. They prayed for each other, for absent friends, and especially for mother. Soon the younger died. The elder, from a wound to the face, knew it not, and continued to speak encouraging words to him. Hearing no reply, he said, in a pleased way: "Poor little Rob's asleep." It was his last sleep; and in a few minutes more they joined company in that land where the sound of battle will never disturb.

I need not report the walls of unbelief in the dying hour. Was it not the infidel Hobbs who said: "I am taking a leap into the dark?" Was it not Voltaire who said, addressing his doctor: "I am abandoned by God and man?" "Shall I sue for mercy?" said Lord Byron; and then, after a long pause, he added: "Come now, no weakness; let's be a man to the last."

I could give from my own ministry many touching instances of the triumph and rapture of God's people in the hour and article of death. The strongest and most convincing evidences I have ever seen or heard of the value and importance of the Christian faith have come from those who were either in great pain, or about to take their departure from earth. They could say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Thy rod and Thy staff they comfort me." "The great majority" do "give a sign one way or other at the last." There is a difference between the death of the saint and the sinner—a difference as wide as the boundless ocean, a difference as between light and darkness a difference as between belief and unbelief, a difference in the one case clear and beautiful as the sun, in the other as the blackness of night.

Hope Cottage, Lynn.

## "Methodists Die Well"

REV. JOSEPH COOPER.

A few hours ago I read the burial service over the body of Sarah Phillips. She had lived over eighty-nine years, yet was comely to the last. Through a long life she had loved the Christ faithfully and well. She joined the County St. Church in New Bedford during the pastorate of Rev. Charles S. Holden, now of Watertown. A family of eleven children was given her. Of this number eight are still living and are filling places of responsibility and usefulness in the world. Her sweet face indexed a beautiful soul. Life's repeated sorrows had only refined and ennobled her. She sought in thought and deed to live the Christ life over again.

For nearly a year she had been awaiting the coming of the King. Her mind, well fed by reading and experience, was alert to the last. Truly, her conversation was in heaven. Two days before she entered into rest, she said to her dear daughter with whom she lived: "Grant me one request."

"Certainly, mother, what would you like me to do?"

"When I am about to go, hold my hand in yours, my daughter, until I am gone."

"You are not afraid, are you?" said the daughter.

"Oh, no, I'm not afraid," said the dying saint, "but I want to know that you are with me."

She kissed the loved ones (the last good-by, thanked them all for their kindness to her, urged them to meet her in heaven, and then quietly waited for the moment of release. She had no disease, no pain; her mind was unclouded; she was just languishing into life.

When the end was apparent, the daughter took the shrunken hand of that mother into her own. Presently the light went out from the kind old eyes—those sunlit windows of a shining soul.

"It is dark, dark, dark," she murmured.

Through the blinding tears the watchers saw that she would never look into their faces again in this life.

But a change is creeping over that face. It is radiant with a light never seen on land or sea. The lips move in clear glad accents. They bend to listen. Hush!

"I see the Christ. It is all light, light." A

smile reflected from the face of her Master breaks in its beauty upon her lips, and then she is gone, shut in forever with her Lord.

Never will those who heard those words forget their glad, joyous rapture. This was no drug-induced phantasma, but the flowering testimony of lifelong devotion to Christ. She saw her Pilot face to face before the harbor bar was crossed. She proved the meaning of the Master's words: "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto Myself."

New Bedford, Mass.

## Editorial

Continued from page 73

with scholars; it is a greater thing to sympathize with slaves.

Men need to pray, and they need to be prayed for. It is true that one man's prayers cannot save another, but they may come very near saving him. Intercessory prayer paves the way over which the prodigal may travel more easily and swiftly to his Father's arms. A mother's prayers will not save a boy who rejects them, but they will make it very hard for him to reject them. Intercession is always a mark of spiritual genius. Moses was the interceding spokesman for Israel. Paul said that he could be accursed from God if only Israel might be saved. Pray in that spirit for the salvation of others. Be a Moses. Be a Paul.

Mr. Q. C. Babcock, president of the board of trustees of Upper Iowa University, has recently given to that institution \$25,000. This is a part of the plan inaugurated by President Shanklin to secure \$100,000 additional endowment prior to the semi-centennial in 1907. This institution is entering on a new era of prosperity under the new president, Wm. A. Shanklin.

Good workmen may get great use out of poor tools. Captain Slocum, that undaunted sailorman from Boston, sailed round the world with only a tin clock for a chronometer, and when he reached Cape Town compared notes with Dr. Gill, the astronomer royal in charge of the famous Cape Observatory, to their mutual edification. Poor equipment in life may be a handicap, but it is not an insuperable difficulty for a resolute, resourceful man. Spend no time in weeping over the fact that you have not more—go to work for God with what you have.

"Sufficient unto the day is the sensation thereof," says one of the daily newspapers. The newspapers act on that principle. The sensation of yesterday goes into one of the inner pages, and the sensation of the day before yesterday goes on file. The best journalism does not too confidently predict or fully adumbrate the sensation of tomorrow. Sufficient unto the day is its own sensation. What with sensations, itemized and epitomized and sensitized and italicized and emphasized, society is threatened with perpetual nightmare.

The annual reunion and dinner of the Boston Alumni Association of Wesleyan Academy was held on the evening of Jan. 15, at the new rooms of the Twentieth Century Club, Boston. Bishop Goodsell and President Huntington were special guests of the evening, and made interesting and forceful addresses, as did Dr. W. R. Newhall, the principal, Dr. H. O. Marcy and others, a full report of which will be made in the next issue.



## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Dover District

**Hampton.** — The Methodists of Hampton, N. H., are rejoicing in their new parsonage, which comes to take the place of the one destroyed by fire, July 17, 1905. On the evening of the above date a severe electrical storm passed over Hampton, and in the storm the stable connected with the Methodist parsonage was struck. The flames spread with great rapidity and soon communicated themselves to the parsonage, and in a short time the whole set of buildings was ablaze. The pastor and his wife had retired before the storm broke, but, feeling a premonition that something was to happen, got up and dressed. Assisted by neigh-



PARSONAGE AT HAMPTON

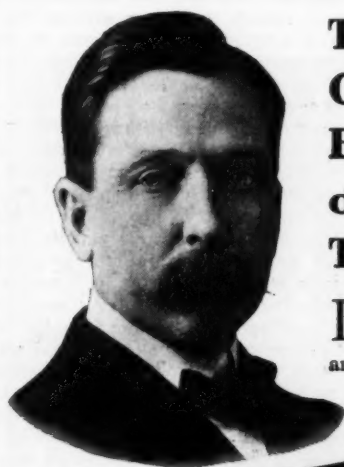
bors, they succeeded in removing from the house a considerable portion of their household effects, but in a damaged condition. The buildings themselves burned to the ground.

The Methodist society in Hampton is not a large one, and the members were naturally somewhat disheartened at the loss that had come to them. At a meeting of the trustees, held July 19, it was voted to put the whole matter of a new parsonage in the hands of the pastor, Rev. C. M. Tibbetts. With characteristic energy and courage Mr. Tibbetts at once set about his work. He obtained facts and figures to show the cost of building, and also ascertained what properties were in the market; and at a quarterly conference, held Aug. 21, was able to report. The conference voted that it desired the pastor to continue his efforts to procure the house owned by Mr. J. W. Buswell for a parsonage. At an adjourned meeting of the quarterly conference, held Sept. 6, the pastor was able to report that he had obtained a sum suf-



REV. C. M. TIBBETTS  
Pastor at Hampton

ficient to purchase and put in repair the Buswell house, and the conference voted to buy. The total cost of the property was \$1,800. There was available from insurance \$600; the old lot sold for \$150; the ladies raised by two lawn parties \$25. The balance—over \$800—was raised by Mr. Tibbetts by personal solicitation. He not only raised the money, but he made the bargain and secured the transfer of the deed. Moreover, in renovating the new house, he put in many days' time, like Paul working with his own hands; and in this labor of love he



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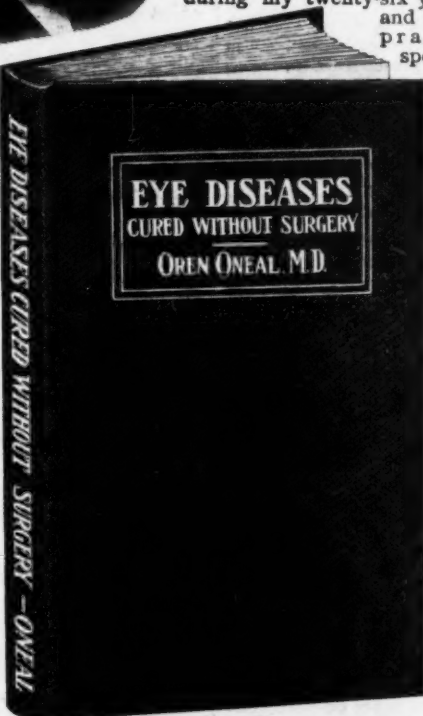
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was assisted by his accomplished wife and by other noble women not a few.

The new parsonage is a large two-story building, with stable and L, and is much more centrally situated than the old. It is within three minutes' walk of the station, post-office and church. It is worth more than it cost, and is entirely free and clear of debt. Long may the beautiful building stand, a memento of Mr. Tibbetts' pastorate and a monument to his courage, resourcefulness and financial skill!

E. W.

#### Manchester District

**Grantham.** — Early in the fall the pastor, Rev. W. F. Felch, secured the services of Evangelist Ralph Gillam, who conducted a campaign of revival meetings. The town was deeply stirred, the church greatly quickened, and quite a number of souls were brought into the kingdom. Miss Granger, a deaconess, has been a valuable helper.

**East Lempster.** — Rev. George Smith, son of Rev. C. H. Smith, is laboring earnestly for the Master in this town and also at South Acworth. There is some revival interest, and the faithful few are encouraged. This is a field for old-time devotion and heroic work. "May the desert places be made to bud and blossom like a rose!"

**Marlow.** — Rev. F. O. Tyler is closing his fourth year as pastor. The relations between pastor and people have been exceedingly pleasant. Mrs. Tyler has been an enthusiastic

helper in Sunday-school and missionary work.

**Hinsdale.** — Rev. W. J. Wilkins, though sorely afflicted, keeps bravely at work. He is a faithful preacher of the Word, and commands the respect of his people. The harvest-time will surely come to patient toilers. The good seed sown in tender hearts, warmed by the Spirit, will bring forth fruit in God's own time.

**Peterboro.** — Rev. C. W. Dockrill has a very pleasant home in Peterboro. The church greatly enjoys his ministrations. A legacy of \$300 has recently been left to the society.

**Antrim.** — Rev. E. S. Collier has sent out a neat little folder containing a list of popular subjects for his pulpit discourses. Mr. Collier is a sweet singer, and occasionally breaks out in "sweet song" to the delight of his hearers. There is a wonderful power in soul-music to touch and move the hearts of men.

**Sunapee.** — Rev. G. N. Dorr in a quiet way is doing faithful work for the Master. His sermons are short, clear and tender. Devout and

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cheerful, hearty and genuine, he finds a warm place in the hearts of the people. The church is in a prosperous condition. EMERSON.

## EAST MAINE CONFERENCE

### Bucksport District

#### REOPENING AT SOUTH ORRINGTON

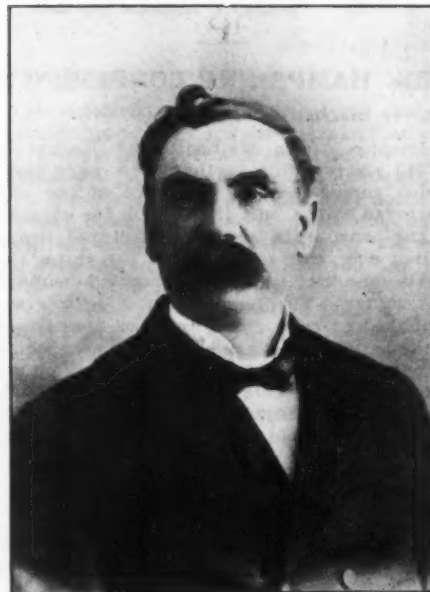
The accompanying picture represents the Methodist Episcopal Church at South Orrington, Me., standing on a tract of land on which stood the old village schoolhouse of our grandfathers for three generations back. Built in 1852-'53 and dedicated in the autumn of 1853, it has withstood the storms of life for more than a half century. Only once has disaster come upon it on account of heavy storms. In the year 1895, during a fierce wind and rain storm, the steeple was blown down and through the northwest corner of the roof and ceiling, barely escaping wrecking the organ. Just fifty-two years ago Mr. Geo. R. Wheelden, still a resident of this village and the present sexton, was prominent as a member of the committee on the musical program for that occasion. A choir was obtained from the Universalist Church in Bangor, and a teacher of music at Bucksport Seminary was secured for special soprano solos. Among the village people who helped swell the choruses of hymns and anthems, and who are alive with us in the flesh today, are: Mr. and Mrs. Richard Ryder, of North Winterport; Mr. and Mrs. Almon Rogers, Mr. Horace J. Nickerson (church organist at that time or very soon after), Mr. R. C. Nye, Mrs. Lucy A. Hoxie, Mrs. George R. Wheelden, Mrs. Lucy Powers Goodbin, Mrs. Sarah C. Little, Mrs. R. Jane Paine, all of South Orrington; Mrs. Emma C. Rich, of Winthrop Centre, Mass.; Mrs. Lucy Freeman, Mr. Timothy Freeman, and Mr. Winslow G. Hinks (who has passed away since the writing of this article), all of North Bucksport. Rev. Joseph French was the first pastor in charge. Rev. Mr. Knox, then principal of the East Maine Conference Seminary, preached the dedicatory sermon. No very extensive repairs have been made on this church, the members and friends deeming it quite a strenuous effort to meet payments of pastor's salary, etc. Many times during the past eight or ten years have the people talked about making this church more comfortable, modern and convenient, and during the past four years the members of the Church Aid Society, under the consecutive presidencies of Mrs. Aletha Rogers, Mrs. Evelyn Wentworth and Mrs. Julia A. Means, have planned and worked, and, with the generous help of the village people and summer visitors, saved a few hundred dollars with which to begin the much-talked-of work. Those who have had experience along these lines know that it means hard work to begin with no financial capital, and carry out such an undertaking.

During the month of August the pastor, Rev. W. A. McGraw, announced a special meeting and invited all who were interested in repairing the church to be present. At the appointed meeting only three men were present — Messrs. Horace J. Nickerson, Kimball Means, and C. William Wentworth — who were duly chosen a committee on repairs under the direction of the pastor.

Work was begun the first of September by excavating underneath for a suitable place to set a furnace, many of the men folks of the village giving one or more days' work, and those unable to do manual labor volunteering to pay men to work in their stead. The dirt was carted out for filling in and grading, that part of the work being under the supervision of Marcellus Hoben. The old gallery and entry were torn out, and in their place a class and Sunday-school room was made. Two windows were cut through, admitting more light in the main room. Class-room and audience room are connected by original doors leading up aisles, and double-sliding or folding doors in centre of new wall. The present platform and

rail are extended to the wall for better accommodation of singers. The carpentry was in charge of Henry A. Ryder, assisted by E. H. Lewis and Arthur Miles, of North Bucksport. New steel walls and ceiling have been put in, and a new Glenwood furnace set up. Much credit is due the committee chosen.

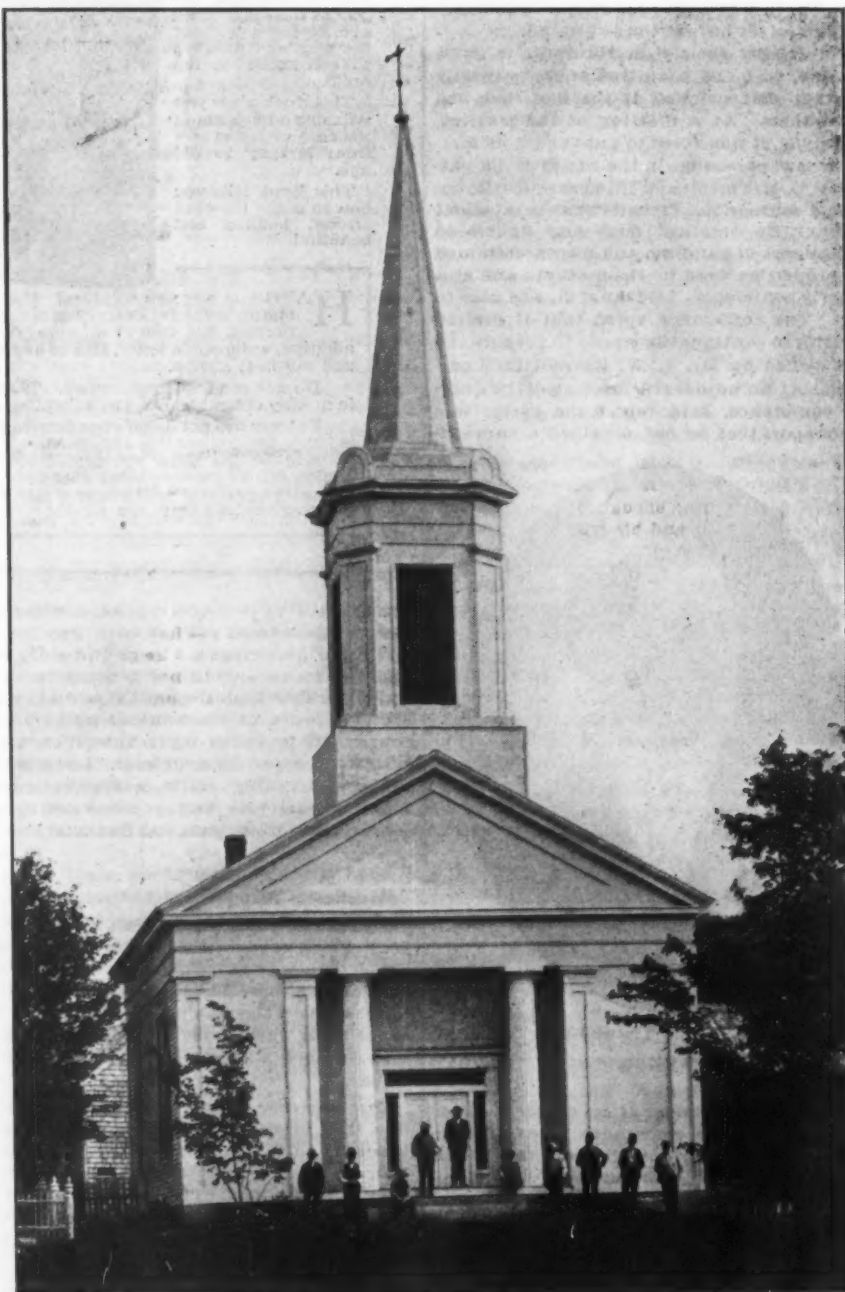
The day for reopening — Sunday, Jan. 7 — was an ideal, bright, sunny winter day. People came in sleighs from all the surrounding country. The church was thronged all day. An outlay of some \$1,200 had been made. Excavations, a new furnace, a steel ceiling, new carpets and many other transforming features had made a delightful church and vestry. Everybody had helped and all were happy. Presiding Elder Hayward preached in the morning, and asked for \$100 to clear all bills, which sum, and a little over, was cheerfully given in a very few minutes. A fine chorus choir was on hand all day. Mrs. Anna Rollins Wormwood, of Bangor, rendered several beautiful solos. There were also solos by Mrs. Will Hoxie and duets by Mrs. Means and Mrs. Hinds and Herbert Hoxie and J. D. Hinds of the local choir. Rev. T. W. Fessenden, of Grace Church, Bangor, preached a strong gospel sermon in the afternoon, and Rev. T. W. Hunter, of Bucksport, gave a bright, clear discourse for the closing service of the day. There were nine preachers present during the day to participate in the glad services of the people. H. J. Nickerson, a charter member of the old church, read a most interesting historical sketch. The presiding elder, assisted by the preachers, rededicated the church and conducted the sacrament of the Lord's Supper. What a day it was! Weather, music, preaching — everything seemed ordered of the Lord. How happy



REV. W. A. MCGRAW

South Orrington is, and ought to be! What to praise most is hard — the wise planning of the pastor, Rev. W. A. McGraw, or the heroic band of women led by Mrs. Means, or the able and tireless committee consisting of H. J. Nickerson, Kimball Means, and Capt. C. W. Wentworth, or the host of sacrificing people. God bless them all!

F. L. HAYWARD.



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## VERMONT CONFERENCE

## Montpelier District

**Wilder.**—The friends of Pastor L. J. Moise presented him with a purse of over \$25 at Christmas time, thus expressing their goodwill. Previously a goodly company called at the parsonage, leaving a substantial donation.

**Perkinsville.**—[The good people of this parish remembered in a substantial manner those who are over them in the Lord. A fine new Singer sewing machine found its way to the parsonage at Christmas time—a gift highly appreciated and richly deserved. Union services were held the Week of Prayer.

**Chelsea.**—Rev. L. N. Moody has organized a boys' club of fourteen members, which meets in the study of the pastor. New Hymnals were in use at the Hill the first Sunday in January, and since that time 66 have been ordered; for the village church. On a recent Sunday the pastor baptized 2 young people at the Hill and received them on probation.

**Pittsfield.**—This scribe's attention is called to the fact that this charge has been neglected in the news of the HERALD. The scribe makes his best bow, and humbly begs pardon for this sin of omission. May it be remembered against him no more! Rev. G. A. Stott has been earnestly at work all the year, and as there is plenty to do in this large parish, he has seen some hard work and some results of his labors. A Cradle Roll of 27 has been gathered, and a Home Department of 20 organized, in connection with the Sunday-school. The pastor reports four conversions recently, and of this number 2 were received on probation. Mrs. Stott has been for several weeks in New York State assisting in evangelistic services.

**South Londonderry.**—An annual gathering and roll call of the church, Jan. 7, was advertised. Reports are not at hand, but we can doubtless say a profitable time was had.

**South Royalton.**—The parsonage home of Rev. and Mrs. E. E. Wells at this place is a very happy one at this time. Jan. 5, a daughter was born here. Mother and child are both doing well at this writing.

**Thetford.**—The people of this charge highly appreciate the services of Rev. F. A. Wells. At Christmas the pastor was the recipient of a purse of money.

**Rochester.**—The people here were in the midst of extensive repairs at Christmas time, but they paused long enough to present the pastor a watch-chain and his wife a highly appreciated and practical gift.

**White River Junction.**—Special meetings are in progress as we write. The Christmas tree here bore \$42.50 in gold for the pastor as an expression of good-will.

**Union Village.**—At the time of a recent visit to this charge Rev. W. E. Lang was busy in plans for a men's supper and fair. It was hoped to organize a men's club as an outcome of the fair.

**Miscellaneous.**—Brave words from "H." in a recent news item regarding the padding of pastor's salary on a certain charge up that way. The criticism was deserved, but fortunately such cases are very rare among us. To raise one's "grade" in this manner seems much like lifting one's self by tugging at the bootstraps,

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## MAINE CONFERENCE

## Augusta District

**Stratton and Coplin.**—Rev. C. A. Cook is winning out on this charge. He has accomplished what many said could not be done—he has built a thousand-dollar parsonage, paying one-half of the expense, and the other half to be paid on the installment plan, which makes it quite easy and possible. The house is not all finished, but is very comfortable and convenient. The family moved in the last of October, and are enjoying it very much. The house is lighted with electricity and furnished with town water, which flows out of Mt. Egelow about a half mile away. The pastor is well paid to date, and the presiding elder is paid for the year. Religious interest is fair and attendance good, and it was the unanimous request of the last quarterly conference that Mr. Cook be returned another year. Good work has been done this year. We congratulate pastor and people on having so comfortable a parsonage home.

**Leeds and Greene.**—This old "gone-to-seed" charge is kindly cared for by Rev. George A. Tinkham; and although this is his first appointment, he is doing well, and the people like him so much that, at the fourth quarterly conference, he was unanimously invited to remain another year. This is strictly a farming constituency, and most of the farmers are in well-to-do circumstances; yet church expenses rest lightly on their shoulders, for there seem to be no burden-bearers, financially or spiritually. So it is to the preacher, "Take what you can get and call it good, and we will be glad to have you another year." During eight months the pastor had received less than \$100. How is that for supporting a man and horse? (He

has no wife—how fortunate!) Well, as long as we can find a man who will practically work for nothing and board himself, I suppose the church will have gospel privileges.

**West Mills and Starks.**—Rev. J. F. Keith and wife have both served this charge for the past two years, and while they have not seen the desire of their hearts, nevertheless they have done faithful work, and the praying and laboring go on. He was cordially invited at the fourth quarterly conference to stay another year. At West Mills the harmony and good feeling which have characterized this people for years in the past, prevail. Our last Sunday there was beautiful in every sense of the word. All are in love and sympathy with the pastor and his wife. At Starks some of the best Christian people in the world live, but there is an element there which we think would get up a fuss with St. Paul or with the Angel Gabriel, if either was pastor. May the blessing of Heaven rest upon the good and faithful, and may the God of love have mercy on the kickers, is our prayer. There is a very good attendance on the Sabbath services, and if some people outside the church who call themselves Christians would only get salvation, there would be glorious times; but Jesus could not do mighty works in a certain place because of the irreligious state of human minds, nor can He do any wonderful works in Starks because of the evil-speaking and backbiting by some professed Christians.

**New Sharon and Mercer.**—Rev. J. R. Remick is doing heroic work on this charge, and while the good people of New Sharon desire his return, and the quarterly conference so voted, yet we feel that after four years of hard and faithful work by him and his wife, they truly deserve a promotion; and we trust they will get it. The laborer is worthy of his hire. The church was greatly quickened by special services in December, and the converts of last year

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## CONSUMPTION

are doing nobly for God. Congregations are large, spiritual interest is good, and the Sunday-school, Home Department, and Epworth and Junior Leagues are in a flourishing condition. Finances are in good shape. The elder has been paid for the year on both parts of the charge. Since we have been on the district we have never seen the outlook so good on the entire charge as now. Mr. Remick has a son at Middletown, a daughter at Farmington attending the State Normal School, and another daughter at Kent's Hill attending our school there. He and his family are held in the highest esteem in New Sharon and Mercer. May they receive their just reward on earth and in heaven!

**Mt. Vernon and Vienna.** — Rev. M. Kearney, an East Maine man, is serving this charge this year, and giving good satisfaction. If Mrs. Kearney had been in good health, so that she could have been with him this year, he would undoubtedly have received a unanimous invitation to remain; but the people want a minister's wife in the parsonage, so will seek for two next year instead of one. It was our privilege recently to spend a Sunday with this people, and again enjoy the delightful music which the choir furnishes the congregation every Sunday in the year, year in and year out, and has for many years. We shall never forget the male quartet selections given on that last Sunday. Here are delightful people, and we have no pity for the man who is pastor of this charge for another year. All is going well.

**District Conference.** — Brethren, please bear in mind some things: 1. Our district conference convenes at Wilton, Tuesday and Wednesday, Feb. 27-28 beginning at 11 A. M., Tuesday. 2. The committee has prepared a splendid program. 3. Every one who is a member of the district conference will want to be there — pastor, superintendent, local preacher, exhorter, class-leader, president of Epworth League, Junior superintendent, district steward, and any other who may be a member of the district conference. 4. Do not forget to notify Rev. H. S. Ryder, at an early date, of your intention whether to be present or not. We hope you all will come — Wilton, Feb. 27-28. Remember, this is our last district conference!

C. A. S.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.** — Monday, Jan. 22, Rev. A. Z. Conrad, pastor of Park Street Congregational Church, will address the Preachers' Meeting on "Encouraging Signs in the Religious World of Today." Dr. Conrad has recently come to Boston, and is recognized as one of the leaders in his denomination, and a most able platform speaker as well as eloquent preacher.

### Boston District

**Jamaica Plain, First Church.** — The new official singing-book for prayer-meetings, "Songs of Faith and Hope," was introduced the first of the year, and has been greatly enjoyed. The Sunday school did itself great credit in the Christmas concert and tree, which were un-

## THE BOSTON REGISTER

— AND —

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usually successful. A very handsome, heavy dark oak chair, of the "Mission" pattern, with huge leather cushions, was presented to the pastor, Rev. James Mudge, D. D. The Week of Prayer was observed, with good attendance and an excellent spirit; many received benefit. Rev. William P. Ray spoke to edification one evening.

**Upton.** — Rev. Frank Knott is making a splendid impression and is unanimously asked for as pastor next year.

**Franklin.** — The Methodist Episcopal and the Baptist Churches united recently in special meetings under the lead of Evangelist W. J. Cozens, of Newton. Rev. F. A. Everett reports: "The time was completely filled with good things; the meetings increased in power and blessedness from the first, and almost every one felt sorry that engagements called the evangelist away. The messages were straightforward presentations of the truth, uplifting, inspiring, quickening, and delivered with unction. There were results. Mr. Cozens is a wise and careful evangelist, a man sent of God, a successful soul-winner, and is wanted in Franklin again."

**Dorchester, First Church.** — At the last quarterly conference a letter was read from Mr. Joseph H. Hall, conveying, in behalf of himself and his brothers and sisters, a check for \$3,000 — a gift to the church as a memorial of their parents, recently deceased. Mr. Hall senior was for many years a trustee of this church. The Week of Prayer was observed by a series of union services in the village, the Congregational and Baptist Churches uniting with the Methodist. The meetings were of great interest and profit.

**Worcester, Trinity.** — The Sunday school had a Christmas giving service. All the classes were seated on the main floor of the auditorium, and from youngest to oldest marched, in order, around the church and over the platform, depositing their gifts on the platform. The procession was led by a small buckboard, laden with vegetables and fruit, and bearing a little girl dressed as a goddess of liberty, and drawn by twelve little folks. Among the interesting features of the march were the banner borne by the Baraca class, showing a gift of \$30 to support a student in Pekin University, a ribbon bearing \$13, a card with \$11 on it, and a bag with 500 new pennies in it. The total gifts amounted to \$300. A well-attended and impressive watch-night service was held, at which Dr. J. D. Pickles was precent and spoke. On Jan. 7, a new order of opening service for the Sunday-school was instituted. All departments above the primary met in the auditorium, and a beautiful and impressive service was held. Union revival services will be held with the Old South Congregational and First Baptist Churches, beginning Feb. 7, and will be led by Dr. Henry Ostrom. Preceding this the pastor, Rev. S. M. Dick, Ph. D., is engaged in careful preparation, committee organization, and neighborhood meetings.

### Cambridge District

**Maynard.** — Rev. R. E. Bisbee is unanimously desired for the third year. Finances are in good condition, all bills being paid and a surplus being held in some of the departments. Special services in union with the Congregational Church have recently been held under the lead of Evangelist L. S. Chafer. The result is a deepening and strengthening of the religious spirit of the community.

**Somerville, Park Avenue.** — The work prospers in every department. Large increase will be made in the amount given to the benevolences. On Jan. 7, the pastor, Rev. James F. Allen, received 4 on probation and 11 into full membership.

**Hubbardston.** — The Ladies' Aid Society of

the church is rejoicing over \$127 netted at its Christmas bazaar and the social good time enjoyed, but no more so than Rev. and Mrs. H. G. Butler in the birth of a son, Bradford Henry. The Sunday-school observed Christmas in a right royal fashion, and made young and old happy. A happy and serious spirit pervaded the watch-night service, at which Rev. George Bent, of the Northern New York Conference, assisted the pastor. The Week of Prayer was observed in a series of union meetings with the Congregational Church.

**Lowell, Worthen St.** — In December, the pastor, Rev. E. P. Herrick, received 6 on probation and 1 into full membership. The Ladies' Aid Society has put the parsonage bath-room into modern condition, with open plumbing and hardwood floor. The rummage sale netted \$180.

**Cochituate.** — On Jan. 7, Rev. A. W. L. Nelson received 9 on probation, a part of whom made a profession of Christian life during the recent group meetings. Eight of them were from the Sunday-school. Others are sure to follow.

### Lynn District

**Lynn, First Church.** — Sunday, Jan. 7, was a day not soon to be forgotten by this church. In addition to a most solemn sacramental service and stimulating sermon, 20 or more were received into the church. But what perhaps is better than all this, is the spirit of expectation which seems to be upon the church. There is a gathering of faith and confidence. Seed is being sown which cannot fail.

### Is Cancer Hereditary?

Dr. Bye, the eminent specialist on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted, or having friends afflicted, should write him. Address Dr. BYE, Kansas City, Mo.

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to be fruitful. The pastor, Rev. G. R. Grose, is now holding special services, preaching to good audiences four nights each week. The Sunday-school has just elected one of its most worthy young men, Robert E. Ramsdell, superintendent, in whom there is promise of a most efficient leader of that department. The Epworth League is engaged in some interesting forms of aggressive work; and all departments seem moved by the same spirit of growth, thrift and enterprise. The public congregations are constantly increasing, and the outlook is most encouraging.

**Beverly.**—Rev. Charles H. Atkins, pastor of the Avenue Church, was called on to solemnize two marriages, Sunday, Dec. 31, making a record of 21 for the year 1905, which was the largest number which fell to the lot of any clergyman in the city. The New Year's reception given by this church to new-comers in the church and congregation was largely attended and was a decided success.

**Maplewood.**—Rev. Alfred Wood has a unanimous call to return next year. The quarterly conference gave him a rising and enthusiastic vote of thanks for work done in raising money to pay the debt of \$5,200, which is all subscribed and will be paid before conference.

**Lawrence, Parker Street.**—On Christmas Sunday, the pipe organ, purchased from the Faulkner Church, was used for the first time, and for the first time in its history this church is thus led in its music. The organ is giving entire satisfaction, and fills a long felt want. Church improvements, including the organ, have been made at an expense of \$1,700, all of which will be paid. The fear of some at the beginning of the year that so much expenditure for repairs would embarrass the current expense money, has not been realized. At the fourth quarterly conference the treasurer, for the first time in the history of the church (as he thinks), reported all bills paid and enough subscribed to close the conference year. In December a fair netted \$865. On Jan. 4 a membership roll-call was held, at which 108 responded to their names and others sent written greetings. Jan. 1, the pastor received 1 on probation, 1 into full connection, and 5 by letter. The success of the pastorate of Rev. J. P. West is appreciated, as was attested by the unanimous and hearty request for his return. G. F. D.

#### Springfield District

**Easthampton.**—Rev. W. I. Shattuck is completing his sixth year. At the third quarterly conference he was unanimously and enthusiastically invited to return for another year. Easthampton will be much disappointed if this invitation is not accepted. The Wesley Brotherhood is to take charge of the Sunday evening service for some weeks to come. A series of special sermons on local need is to be delivered by the pastor. These sermons are to be based on information which is to be obtained from all classes of men in the community. The first of this series will be delivered Sunday evening, Jan. 21. The most extensive work undertaken by any of our Conference Leagues is now under way at Easthampton. The Epworth League Seminar began Nov. 11, and covers a period of six months, two meetings being held each month. Fifty-five papers will be presented on matters of history in England, Scotland and Ireland. The pastor will give one paper, and there will be one address by a speaker from abroad, but the great part of the work falls on the young people themselves, who will study history under the special oversight of the pastor. Mr. Shattuck has something instructive and practical before his people all the while. Growth in every department of church life is constantly to be seen in this church.

**Florence.**—A most interesting and helpful meeting of the Men's Club was recently held, Rev. W. I. Shattuck, of Easthampton, delivering a masterful address on "A Crown of Men." The address was timely and practical. The speaker illustrating his points by many pertinent historical allusions. The parish house, the men's club and the boys' organization are great adjuncts to this enterprising church. Rev. James Sutherland is pastor.

**Feeding Hills.**—A rising tide around Rev. D.

**B. Aldrich.** On Jan. 7, 10 united with the church, nine of whom were adults. So large a number joining the church, made a strong impression on the people, and one result was the conversion of a young lady, who has joined on probation since, making a total of eleven for the opening of the new year. Mr. E. R. Lay, the liberal layman of Westfield, who is presenting this people with a new church, is laboring hard with the pastor and officials in preparing the way for an early commencement of the work. It is hoped by preparing the lumber and securing materials for the foundation, to break ground so early in the spring that the church may be dedicated before the opening of the autumn work. The new building will cost upwards of \$10,000. The present church building will be used as a parish house. Feeding Hills within a year will possess a property worth about \$15,000, and it will be entirely free from debt, thanks to the liberality of Mr. Lay.

C. E. DAVIS.

## CHURCH REGISTER

### HERALD CALENDAR

Norwich Dist. Min. Assn., South Manchester, Feb. 5-6  
New Bedford Dist. Min. Assn., Acushnet, Feb. 12-13  
Augusta Dist. Conference at Wilton, Feb. 27-28

### POST OFFICE ADDRESS

Rev. J. O. Thompson, D. D. (formerly Charleston, W. Va.), St. Petersburg, Hillsboro Co., Florida.

### Marriages

**BENSON — THOMPSON** — In Cornish, Me., Jan. 8, by Rev. E. Gerry, Orla Winfield Benson and Jennie J. Thompson, both of Cornish.

**FENDERSON — LANE** — In Cornish, Me., Jan. 3, by Rev. E. Gerry, John F. Fenderon and Queenie May Lane, both of Parsonsfield, Me.

**MASS. ASSOCIATION OF PASTORS' ASSISTANTS AND SUNDAY-SCHOOL WORKERS.**—The next meeting will be held at the Congregational House, 14 Beacon St., Boston, Room 226, on Wednesday, Jan. 31, from 10 to 1. All women who are employed as church or Sunday school workers are invited to attend. Will those who plan to attend and would like luncheon send their names at once to MRS. MARY H. SMITH, 303 High St., Fall River, Mass.

**CITY EVANGELIZATION CONVENTION.**—A City Evangelization Convention will be held in Morgan Memorial, Boston, Jan. 22, 1906, under the auspices of the Conference Board of City Evangelization and the Boston Missionary and Church Extension Society. At 4.30 the annual meeting of the Board of Managers of the Boston Missionary and Church Extension Society will be held. 5.30, inspection of Morgan Memorial Work. 6, collation for managers and invited guests, followed by short addresses on vital themes. 7.30, public meeting in the interests of City Evangelization. Addresses by Bishop D. A. Goodsell and Rev. Thomas Van Ness. All readers of ZION'S HERALD in Greater Boston are earnestly invited to attend this public meeting.

**W. H. M. S.**—Dr. John D. Pickles will speak in the interests of the Woman's Home Missionary Society at Tremont Street Church, Sunday morning, Jan. 21, 1906.

**ALL DAY PRAYER-MEETING.**—The executive committee of the New England Deaconess Association has issued a call for a day of prayer, in which the Deaconess Aid Society joins, to be observed Wednesday, Jan. 24, from 10 a. m., to 5 p. m., in Bromfield St. M. E. Church. Topics: 10 a. m., for the deaconesses, their homes, their work, in home and foreign fields, in churches, missions and hospitals; Miss Josephine S. Flak, leader. 11 a. m., for the Training School, teachers and students; Rev. Geo. S. Butters, D. D., leader. 12 for the outpouring of the Holy Spirit upon all the supporters and friends of the Deaconess movement; Rev.

W. T. Perrin, D. D., leader. 1 p. m., for the spirit of generous giving to come upon the people that the hospital may be speedily completed; Mr. W. M. Flanders, leader. 2 p. m., for the New England field, that the largest results may be secured through the unity and co-operation of all the churches; Bishop D. A. Goodsell, leader. 3 p. m., for the patients in the hospital, for their speedy recovery, for personal recognition by them of our Lord as Saviour of the soul and body; Rev. C. F. Rice, D. D., leader. 4 p. m., for the continuance of the spirit of love and co-operation, for the growth of the Deaconess Aid Society, the Deaconess Aid Circle and sister organizations; Mrs. F. A. Patterson, leader.

**N. E. DEACONESS ASSOCIATION.**—The annual meeting of the New England Deaconess Association for the election of officers and such other business as may legitimately come before the meeting, will be held in the Committee Room of Wesleyan Building, 36 Bromfield St., Boston, Mass., on Tuesday, Jan. 23, at 2 p. m.

EMMA H. WATKINS, Clerks.

**BOSTON MISSIONARY AND CHURCH EXTENSION SOCIETY.**—There will be a meeting of the Board of Managers of the Boston Missionary and Church Extension Society at Morgan Memorial, Shawmut Ave., at 4.30 p. m., Monday, Jan. 22.

RALPH T. FLEWELLING, Sec.

**ORGAN FOR SALE** A \$450 Estey Organ, built for lodge or chapel use. Price, \$150. Particulars of W. A. HUSSEY, Bragville, Mass.

—The practice of pausing momentarily in business and recreation to realize God's presence is one of the rudimentary lessons in the Primer of Religion, which teaches us to walk by faith and not by sight. — Edward M. Gouldburn.

### Neither Cliques Nor Grudges

THE personnel of the U. S. Navy has deservedly received frequent praise from officials and the public. Despite the peculiar temptations which beset the life of naval officers, no class of men stand higher morally, and it goes without saying that the sailor is a man of courage, whether he be found in the fore-castle or on the quarter-deck. There is one reproach, however, that has not unjustly been brought against naval men as a class, and that is the inclination to personal differences and jealousies among themselves. Very timely, therefore, is the Christmas counsel which Admiral Dewey (who knows the Navy like a book) offers to the service in these manly words: "Let us have neither cliques nor grudges, but all stand together for the good of the country and the service." Where a man allows a grudge to rankle in his heart, the man himself suffers; and where cliques are tolerated among officers or officials, the country is sure to suffer. Differences between line and staff, bickering over precedence or preference, diversity of opinion as to maneuvering of squadrons or disciplining of sailors, should never be allowed to impair the practical usefulness of the naval service, of which, taken as a whole, the nation has great reason to be proud.

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## OBITUARIES

Dear my friend, grieve not o'er much  
For the vanished voice and touch;  
Sit not gazing, white and cold,  
At the broken curtain-fold.

Thou this little chamber hast,  
But the house is high and vast.  
He hath freedom now to go  
In and out and to and fro.

O the crystal-fountained halls!  
O the rosy-windowed walls!  
O the music and the bloom,  
As he treads from room to room!

Backward shall the curtain flow  
In the little chamber low?  
Shall he here return and dwell,  
Hearing sprays of asphodel?

Nay, ah, nay! Bide thou a while  
In thy place, nor weep, but smile.  
Some day—sweet day!—thou shalt rise,  
Pass the curtain, meet his eyes

—JAMES BUCKHAM, in "A Wayside Altar."

**Warner.**—On Saturday, Dec. 30, 1905, Emerson Warner, M. D., of Worcester, Mass., was called to his final home and reward.

For nearly forty years he had been a prominent figure in that city. He was a doctor of medicine by profession. He graduated from Wesleyan University in 1856, taking the A. B. degree, and later took the master's degree from the same University. He graduated from Harvard School of Medicine in 1863, and in 1866 located in Worcester. He soon became distinguished in his profession, and for twenty-five years was consulting surgeon in the city hospital and for seventeen years a member of the staff of surgeons. He was also consulting surgeon in Memorial Hospital from the time it was opened in 1871. At one time he was president of the Worcester District Medical Association, and was for many years councillor of the Massachusetts Medical Society. He served as an efficient and influential member of the school board in that city for twenty years, and was the representative from Worcester in the Massachusetts Legislature in 1884-'86. He was the chairman of the committee on public health and was instrumental in securing much valuable legislation on sanitation.

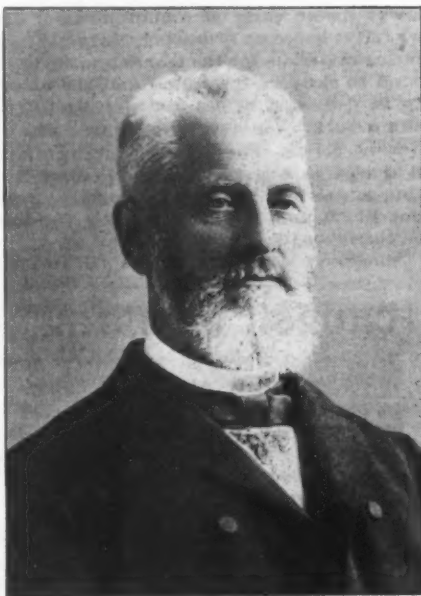
About twenty years ago his health became impaired, and since that time he has been an extensive traveler. Twice he traveled around the globe. In addition to this he made several visits to Europe and one or two visits to Egypt and the Holy Land. He traveled extensively in both North and South America. Very few Americans knew the geography of the world by observation better than he.

Religiously he was a Methodist. He was one of the pillars in Trinity Church, of which he had been a faithful member since 1866. He was one of the strong men and large givers when the present structure was built, and in 1880, when the church was incorporated, he was one of the incorporators and at that time was made president of the board of trustees, which position he held until his death. During his latter years his health was so impaired that it was impossible for him to attend to the duties of that office, but the esteem of his brethren for him was so great they were unwilling that any one should take his place. He was a delegate to the General Conference in 1880, and was recognized as one of the prominent laymen of that body.

Dr. Warner was a man of fine scholarship, which through extensive travel and much reading had been turned into exceedingly practical channels. He was a man of deep and tender sympathy, and of a rare and sweet spirit. He

was much beloved by his brethren and fellow-citizens.

A few more weeks would have rounded out fifty years of married life, and but few husbands and wives have been as devoted to each other as Dr. and Mrs. Warner. Their home life was beautiful. Mrs. Warner has accompanied him in all



EMERSON WARNER, M. D.

his travels and has been a true and devoted helpmate in all his successes and afflictions. She and one daughter, Mrs. Ellis, wife of Dr. D. S. Ellis, are left to mourn the loss of a devoted husband and a kind and indulgent father.

S. M. DICK.

**Bidwell.**—Mrs. Susan Bidwell, wife of Wesley Bidwell, was born in Belchertown, Mass., June 18, 1831, and died in Stafford Springs, Conn., August 24, 1905.

Mrs. Bidwell was early converted and united with the church. In 1865 she moved with her husband to Stafford Springs, and transferred her church relations to the local church. She was always interested in its welfare, and contributed in many ways to its success. She was of a quiet but cheerful temperament, and was best loved by those who knew her most intimately.

Her health failed two years ago, but through all her illness she preserved a steadfast faith in the goodness and wisdom of God. She had read the HERALD for a great many years. Besides her husband—a brother of the noted Rev. Ira G. Bidwell—she leaves one daughter to mourn her loss.

**Merrill.**—Mrs. Lizzie Merrill, wife of Rev. W. P. Merrill, of the Maine Conference, died suddenly at her home in Brunswick, Maine, Oct. 20, 1905. She was born in Portland, Me.

When about eighteen years of age, while visiting in the town of Pownal, she attended a series of revival meetings conducted by Evangelist Davies, and was, at that time, converted. On returning to Portland she united with the Congress St. Methodist Episcopal Church, where she remained a member until later she began her itinerant life with her husband. In this latter capacity, as wife and woman, Mrs. Merrill was a person of unusual worth. Her quiet, simple and unpretentious manner, together with her direct and friendly interest in people, took them captive, and in that captivity they gladly remained. Wherever she went her influence was prevailing. Her influence reached far beyond the immediate circle of church fellowship. She was as separate from sin as any woman I ever knew, and yet she was always near to the sinner. He never got beyond the conscious feeling of her personal interest and unfeigned belief in him. With a peculiar charm she always attracted him to a nobler ideal. Indeed, she had a rare faculty for appealing to the best that was in one. She never accused, never repressed, never reproved, but always befriended, encouraged and stimulated. The result was a response as lasting as it was uplifting. She believed—profoundly believed—that humanity in its totality is good, and not bad. This belief extended itself to the individual, and she

made it her basis of appeal to him. In this faith she lived and wrought, and those who responded to this appeal are many, very many, among all of whom none can be more grateful than the writer.

C. A. LITTLEFIELD.

**Ridley.**—Mrs. Tabathy Reed (Jackson) Ridley was born in Marblehead, Mass., July 13, 1812, and died in Georgetown, Mass., Sept. 25, 1905, aged 93 years.

Mother Ridley belonged to a noble family, and was the youngest of ten children. Her parents moved to Lynn, Mass., when Tabathy was but six weeks old. When she was nineteen years of age she sought and found the Saviour, and united with St. Paul's Methodist Episcopal Church, where she retained her membership until she united with the Methodist Episcopal Church in Byfield. She first married a Mr. Jackson, who died in a few years. In 1838 she was united in marriage with Amos Ridley, and to them were born two sons and two daughters. The two sons enlisted in the Civil War, where one of them laid down his life upon his country's altar, and the other died soon after. One of the daughters died in childhood. The other daughter married Mr. Ephraim H. Ridley, of Georgetown, with whom Mrs. Ridley made her home after the death of her husband in 1899.

Mrs. Ridley lived a very exemplary Christian life. She loved the church of her choice, and was a friend to every one who knew her. She loved to read and study the Bible, but next to that she loved to read ZION'S HERALD, and was deeply interested in the work and prosperity of all the churches. She lived to serve, and rejoiced in the work of her Master. In her declining years she was made very comfortable and happy in the home of her daughter; but she ardently longed for her mansion in heaven. Mother Ridley's life was a constant benediction to all who knew her, and her influence was "as ointment poured forth." She heard the Master's call, and cheerfully went with the angels to her eternal reward, and to meet her blessed Saviour in the bright mansions above.

M. G. PRESCOTT.

**Holbrook.**—Mrs. Sarah Holbrook was born in South Orange, Mass., Nov. 21, 1819, and died at the home of her daughter in Wollaston, Mass., Dec. 23, 1905.

She was a member of the Methodist Episcopal Church for almost sixty years, and until prevented by the infirmities of old age she was rarely absent from church. For many years she was a widow, and made her home with her mother in Shrewsbury, and she retained her membership in the Shrewsbury church until the time of her death. She belonged to a long-lived family, as both her mother and grandmother lived to be nearly ninety years of age, while one sister, Mrs. Nancy Bullard, of Elgin, Ill., is still living at the age of 84.

She was of a cheerful disposition, and had a keen sense of humor which made her an agreeable companion even in her old age. A delegation of old friends from the Shrewsbury Relief Corps, of which she was a member, made her a surprise visit a year or more ago, and she

Those who are engaged in exhausting mental or physical labor usually measure their endurance by the effect upon the brain, nerves and muscles. They do not realize that the greatest strain is upon the heart. The brain may rest and the muscles relax, but the heart is compelled to do a certain amount of work every minute. As the heart derives its strength and vigor from the nerves and muscles, a weakened condition of either robs the heart. This over work accounts largely for the fact that one person in every four has a weak heart. A weak heart never cures itself, but must have assistance in the shape of a tonic to make up for the excessive strain upon it. Dr. Miles' Heart Cure is a heart tonic and medicine. It should be taken in every case where there is shortness of breath, palpitation, irregular pulse, fainting or smothering spells, pain in the heart, arms or shoulders, or swelling of feet or ankles, or any symptoms of weak or diseased heart.

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was never tired of telling of the pleasure that visit brought her, or of showing the presents which those friends gave her at that time.

In the home of her daughter, surrounded by every comfort that love could supply, she passed her last years, and soon after her 86th birthday she was called to join the loved ones who had gone before her. "I want to go; I have more there than I have here," were among the last words she said.

She leaves three children — Mrs. Mary E. Stebbins, wife of Mr. George W. Stebbins, of Wollaston; Mr. William N. Holbrook, of Worcester; and Mrs. Exoe E. Lowe, wife of Dr. Henry Lowe, of Putnam, Conn.

Her funeral was held in the Shrewsbury Methodist Church on Christmas day, Rev. A. R. Nichols, the pastor, officiating. To the writer of these lines she was "Aunt Sarah," the sister of my dearly-loved father, Joshua Chamberlain.

MRS. ANNIE E. SMILEY.

Wilson. — F. D. Wilson was born in the town of Fairfax, Vt., in 1834, and fell asleep in Jesus, in his native town, March 26, 1905.

In 1880, under the ministry of the late Rev. Joseph Enright, Mr. Wilson, with many others, entered into conscious friendship with God. He at once united with the Methodist Episcopal Church, and lived an eminently consistent and useful life. He was "blameless and harmless without rebuke." Like Moses he was modest and retiring, but like Daniel unflinchingly courageous when convicted as to duty. For a number of years he was one of the officials of the church in Fairfax, and did what he could for his Saviour and the upbuilding of the church of his choice.

His last illness was short. He met death with a smile and the joyful hope of going home. He leaves behind him his devoted wife and three brothers. May God grant them grace and wisdom to follow Christ as lovingly, faithfully and obediently as did the departed husband and brother!

GEO. W. BURKE.

Hall. — Julia C. (Austin) Hall was born in West Lebanon, N. H., Oct. 4, 1859, and died in Ascutneyville, Vt., Dec. 23, 1905.

She was the daughter of Sylvester and Laura (Burnap) Austin, and was educated at Tilden Seminary (now Rockland Military Academy). She was married to Ransom S. Hall, of the same town, Dec. 24, 1881, and they came to Ascutneyville in the January following, having purchased the Eli Dean farm.

Converted at an early age, she united with the Congregational Church. After going to Ascutneyville she united by letter with the Congregational Church there, and labored faithfully to help build up the Lord's cause. Her husband, not being a Christian, caused her to feel a deep concern for his spiritual welfare, but believing firmly in the promise, "Whosoever ye ask in faith, believing, ye shall have," took it constantly to the throne of grace, never doubting that God would verify His promise. During a revival, under a powerful sermon preached by Rev. O. D. Clapp, from the text, "The door was shut," Mr. Hall was soundly converted. His wife's joy was unspeakable as on the next day she told the writer that Ransom had given himself to Christ. The windows of heaven were opened, and a flood of light divine shone into her soul and filled her with joy and gladness. When he decided to unite with the Methodist Episcopal Church, she went with him. He was elected steward immediately, which office he has held ever since. She was his constant helper and counselor. Her faith was great; she took God at His word, claiming the promises as her own, and taking them as her constant help. Her pastors were cordially welcomed in her home, and always felt that in her they had a true friend and collaborer. She was president of the W. H. M. S. for a number of years, and, although never strong, was a constant worker. She seldom missed a meeting, and always had words of cheer and encouragement for all. A few days before she died she said to a dear friend: "The Lord takes the workers, but His work must go on. Don't give up as long as there is one left." She was also superintendent of the Sunday-school, and worked with a zeal to bring in new scholars and create a love for Bible study. All loved her.

Her last sickness was long and painful, but was cheered by the presence of her Saviour. She said to the dear ones caring for her: "The

everlasting arms are around me, and I am safe." She was tenderly cared for by her husband and cousin, Miss Emma Miller, who has filled a sister's place all her life, and to whom she was strongly attached. Besides a grief-stricken husband, she leaves one brother, Charles Austin, of West Lebanon, and a large circle of relatives, besides hosts of friends, to mourn their loss.

The funeral was held, Dec. 24, the anniversary of her wedding day. Rev. J. M. Wathen, pastor of the Congregational Church, and Rev. F. T. Clark, pastor of the Methodist Episcopal Church, spoke words of comfort and consolation, taking "Enoch, who walked with God," as the basis of their remarks. The casket was covered with beautiful flowers from the different societies and friends. She has left a lasting influence. Great sympathy is felt for the lonely husband, but her Saviour will be his Saviour to keep and sustain him until he is called to meet her in that heavenly home where there are no partings. She was taken to West Lebanon for burial.

C.

— The next thing to knowing that "we have found Him" is to find someone else, and say, "Come and see." — *Frances Ridley Havergal.*

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### Bishop Bashford and the Revival at Foochow

PROF. J. M. BARKER, of the School of Theology, kindly permits the publication of the following account of a revival in the Anglo Chinese College at Foochow, taken from a letter just received from Bishop Bashford. The Bishop says:

You may be interested to hear of a wonderful revival which is in progress in the Anglo-Chinese College at Foochow. Little groups of missionaries in China have been praying during the year that the marvelous manifestations of the Holy Spirit in Wales last year may be repeated in China in the not distant future. These prayers are being answered in the college at Foochow. Dr. Stimson's influence as president of the College, and later as dean of the Theological School, and his death, which occurred during the recent Conference and almost paralyzed us with grief and greatly discouraged us, have been among the agencies through which the Lord is bringing some scores of young men in the Anglo Chinese College to Himself. During the Conference I had described the revival services at Peking University last winter, and had also told of the organization of the Volunteer Band there and of their work. I spoke during the Conference upon "The Dispensation of the Spirit," and preached on Conference Sunday upon "The Last Judgment." A few days after the Conference, four of the young ladies in the Foochow Seminary came to Miss Parkinson and told her that they wanted to begin the Christian life. Three of them were daughters of Christian parents, but one was the daughter of an official. The work began in their own hearts, apparently without any effort upon the part of the teachers, save the patient, self-denying Christian spirit which the teachers are constantly manifesting. Last Sunday morning a week ago, or rather last Sunday morning two weeks ago, I baptized these four Chinese girls in the T'eng-ang dong Church, Foochow, in the presence of a congregation of seven or eight hundred people. These are the last unconverted students in the Seminary.

The Anglo-Chinese College is largely patronized by the sons of officials and of business men who are not Christians, and at least four-fifths of the young men who enter the college come from non Christian families. A very gracious work of the Spirit has begun in a spontaneous manner in the college. It began with group prayer-meetings among the students, held without the suggestion of the teachers, and these resulted in a nightly prayer-meeting of the students who are members of the Y. M. C. A. These prayer-meetings have increased in interest and attendance until, on two weeks ago Friday night, twenty-eight young men began the Christian life.

On the following night the students almost lost self-control, and a hundred of them were praying aloud at the same time. Order was soon restored by the singing of a hymn, and the meeting was closed. On Sunday night, the leaders spent half an hour in prayer before the church service began, and the burden of their prayer was that their hearts and spirits might be kept in quietness and self control and in perfect obedience to the will of God during the service. Between five and six hundred persons were present, most of them students in the college or in the girls' schools, and I have never seen in the magnificent revival services at Delaware such manifestations of the Spirit as were experienced that evening. I could only catch an occasional word that was spoken, and yet I seemed to understand almost everything that was said. Surely any Christian could catch the spirit of the meeting. I never listened to more eloquent speeches. In prayer, also, the voices were trembling with emotion, and the instant one was through, another caught up the prayer. After the praying had gone on three or four minutes, you could hear a low hum of prayer, mingled with an occasional sob, running through the audience. This continued until the feeling became so intense that the leader rose, and they began singing a hymn, and all was quiet and orderly again.

On the next night I spoke to the body of young men and appealed to them to set aside their plans for money-making and for business careers, and to take upon themselves the burden of the evangelization of China. At the

close of my address I asked how many of the three hundred young men there present were Christians when these meetings opened, and perhaps seventy or eighty arose. I then asked how many had become Christians since the meetings began, and perhaps one hundred to one hundred and twenty arose. I asked how many others had fully made up their minds to enter the Christian life, and every student who had not risen before rose to his feet, perhaps one hundred in all.

I do not think that Methodism in her early days ever witnessed deeper, more intense, or more universal conviction than has been witnessed in these recent services at the Anglo-Chinese College in Foochow. With their practical bent, the Chinese are not in the slightest danger of losing their bearings under any undue stress of emotion. If only the experience at the Anglo-Chinese College at Foochow can be repeated in all our missions in China, the Christians in this great empire will enter upon the work of self-propagation and self-support, which will greatly hasten the evangelization of the empire. But the task is a tremendous one. Four hundred million people, one-fourth of the human race, here ready for the Gospel, and yet to be reached. Surely the fields are ripe for the harvest.

Fraternally yours,  
J. W. BASHFORD.

### The Bibliophile Society

THE following is kindly contributed by Miss Louise Manning Hodgkins:

"Those who keep in touch with letters will recall that, Feb. 5, 1901, there was organized in Boston, for the purpose and promotion of the art pertaining to fine book-making and illustrating, the Bibliophile Society. It numbers five hundred members resident in every part of the republic. It has published many valuable manuscripts, as the Major Andre Journal, Walter Scott and John Paul Jones Letters, and most exquisite editions of the Odes and Epodes of Horace; also the poems of Theocritus, Bion and Moschus in three volumes. These volumes have always an ascending value in the market, reaching several hundred dollars apiece when they occasionally go out of the hands of the members. Thursday evening, Jan. 11, was the occasion of their fifth anniversary, celebrated at

the Algonquin Club on Commonwealth Ave. by a banquet which was made memorable by the presentation of a silver and gold punch bowl and tray valued at over three thousand dollars, to the noted collector, Mr. William K. Bixby, of St. Louis, who has enriched the society by about \$150,000 worth of manuscripts. The presentation was made by a letter of gift from Whitelaw Reid, read by Prof. Hart of Harvard, who supplemented with an excellent speech of his own. The response by Mr. Bixby was enriched by an unpublished letter from Charles Dickens, written in Dickens' happiest vein. Altogether this was the most memorable meeting ever held by the Bibliophiles."

### Living Religion All the Year

A GOOD old colored man once remarked philosophically in a class-meeting: "Broder an' sistern, I can talk mo' 'ligion in a day den I can lib in a yeah!" The good brother by so saying frankly confessed a fact that would be apparent anyhow from human observation. "Talk is cheap," says the familiar adage. Yes, talk is cheap sometimes — not always — but what is invariably dear is performance. The living of truth costs. Class-meeting religion is all wrong when it is limited to the meeting, and it is all right when it is projected over all the following week. Too many people have a kind of Sunday religion and a Monday religion (generally somewhat impaired by fatigue), and a kind of a Tuesday frame (a little more buoyant in tone), and so on through the week, with an uncertain halt holiday style just before Sunday comes again. The ideal is to maintain a uniformly religious tone and temper all the time. "Let my religious hours alone!" sings the hymn defiantly to the world. But one's religious hours ought to be all his hours. There is no discharge in this holy war against unholy self and sin. Talking religion "in a day" will not fulfill the ethical ideal for men. Living it out through the year is the only course worthy of a man made in the image of God.

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